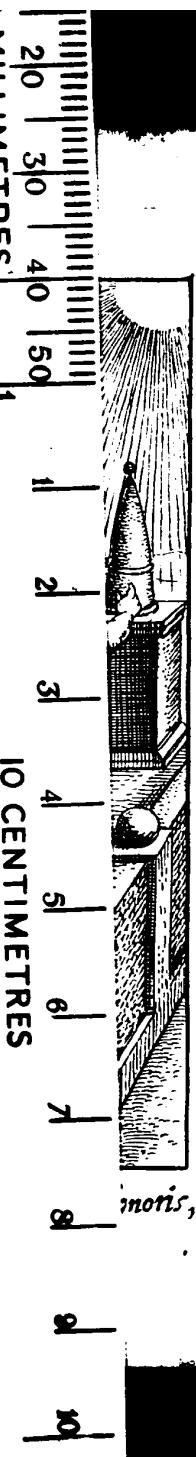




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A RIGHT INTENTION THE RULE

OF

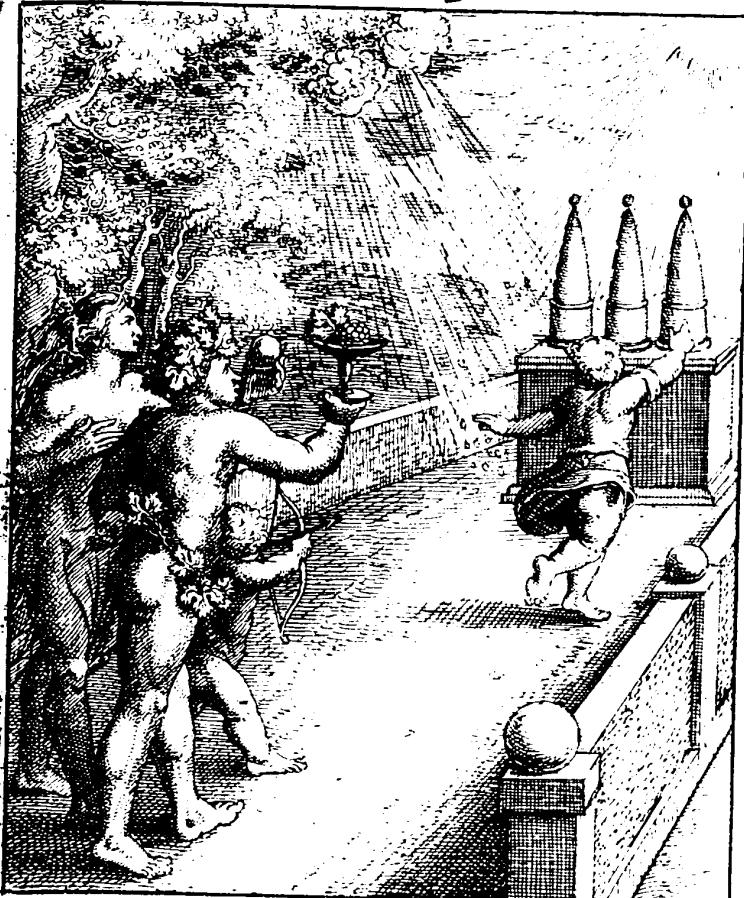
All Mens Actions.

Converted out of Drexelius to
our own proper use.

By John Dawson at Maidenhead
Berksh. sometime of Christ Church
in Oxford.

LONDON,
Printed for Jasper Emery. 1655.

Fructus laboris gloria



Adolescens Bacchum et Venerem fugiens, recta a honori,
Et quietis metam tendit, dum vigilat currit, et
Cæli ac fortuna iniurias inuicto fert animo
P. Stent Execuauit

14. 13.

A RIGHT INTENTION THE RULE

OF
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TO
Our most gracious
and Dread Sovereign

King C M A R L E S,
His Royall Consort

Queene M A R Y,
The most Illustrions

Prince C H A R L E S,
And the rest of the
Royall Issue,

Be all gracious and glori-
ous perfections both of
this life and that which
is to come,

*And let all that are of a R i g h t
I N T E N T I O N say, Amen.*

 He Ornament of
the Head in old
time (if wee give
A 2 credit

A round Cap
or Coronet
worne by
Kings and
Princes in
Persia.

The Epistle

credit to *Suidas*) was a Tyar. This onely Kings among the Persians did weare upright, but Captaines bending downeward. *Demaratus* a Captainne of the Lacedemonians, but then an Exile, wisely counselled the most potent King *Xerxes*, what course was best to bee taken for the successse of his War. *Xerxes* now being taught discretion not by one discomfiture onely, thanked *Demaratus*, that he alone had told him the truth, and gave him leave to aske what hee would. Hee requested, that hee might bee triumphantly carried*

Dedicatory.

carried in a Chariot into Sardis the chiefe City of Asia, wearing an upright Tyar upon his Head. That was lawfull for Kings onely. (Senec. l. 6. De benef. c. 31.) A Right Intention, most Gracious and Mighty Princes, nor onely sheweth Kings, but also maketh them to weare an upright Crowne, nor is but an Ornament of the Head, but the Head it selfe of all humane actions. Without this Tyar, or upright Diadam, no man shall ever enter into that blessed Kingdome in Heaven.

A 3 And

The Epistle

And although a Right Intention may bee not unfitly likened to this peculiar weare of Kings, an upright Diadem, nevertheless our Saviour compared it farre better to an *Eye*, and that *A single one*. This eye is like a Rule wherewith every straight thing useth to bee tryed. A thousand errors there bee, wherewith wee are involved; if wee deflect our eyes but for a moment from this eye, or this line and rule. On this truely depend all things, by this all things are to be examined. For that cause

Dedicatory.

cause very necessary every way is a most exact understanding of a Right Intention, as of our end in all things that we doe. And *Plato* Judged all science unprofitable, without knowledge of the best end. (*Plato* in *Th. at.*) And although a great many doe apprehend that all things are to bee directed to God, yet it falleth out with them, as it doth with some, which perceive not that they know what they know, even as wee seeke for that many times which wee hold in our hands: So for the most part wee

A 4 are

The Epistle

are not ignorant so much what a Right Intention is , as negligent to exercise the same. This was the cause which not onely excited , but also constrained in a manner as the first Author to endite , so me to relate the same answerable , if I could , to our Tongue and mind , that the use of a most necessary thing might not onely bee perfectly knowne , but also exactly and daily put in practise. That man must needs offend in most things , yea even in all , which either knoweth not what a Good , what

an

Dedicatory.

an Evill Intention is , or neglecteth to apply that to all his Actions , in all of them to abandon this. So great a matter it is , not onely to doe what is fit , as to aime at the right marke. The eyes of all men must of necessity bee lifted up to that *All-seeing Eye*. He feeth nothing , or at least feeth with offence , whosoever observeth not that eye continually. Never shall hee be reckoned among those Kings in Heaven , which weareth this Tyar either bended forward or backward :

for hee is neare the

The Epistle

the utter bane of whatsoever falleth out. Nor can that bee ever termed good , which is done with an evill intention. Intention is the even Rule of all actions whatsoever.

And this Rule , this singele Eye , I here present with all humility to Your most Gracious eyes , as those that are intent upon their highest welfare : Would to God this present endeavour might any way prove the fit object of a looke sent downe from them constr-

Dedicatory.

the purpose and matter it treates of , then the outward forme can make it. But that which blusheth at its owne naked limbes in another Language then it was first set forth in, takes new courage from the Front, it is revived , and put in hope by the Title which it carrieth, *A Right Intencion*. For this one-ly hath skill to commend even the poorest gifts.

It is observed in old Histories , that *Sinates* a poore Country man brought water out of the

The Epistle

the River *Cyrus* to King *Ariaxerxes* in the hollow of his Fists. This Present was received into a Golden Bottell, and reckoned for a mighty treasure. (*Aelian. l. 1. Var. Hist. c. 32.*) Nothing else made so slender a gift acceptable, but so *Good an Intention*. *Conon* an Husbandman presented a faire Rape to *Lewis* the eleventh King of *France*, this was likewise a most acceptable Gift, and requited with gold. (*Io. a Coch. l. 2. Aphor. c. 17.*) But who set this high price upon

Dedicatory.

upon a Rape? *Good Intention*. For indeed neither Silver, nor Gold, nor any of those things which are accounted for mighty matters is a kindnesse, but the Will it selfe of the disposer. And this is it which hath encouraged a meane person to expresse his will and good desire in such a small peece of service. For it is not so much to bee valued what is given, as with what mind: because a mans respect consisteth not in that which is done or given, but in the very mind

The Epistle

mind of the Giver or Doer, that is, in *His Good Intention*. Even as also the honour of the Gods (saith the *Romane Wise man*) is not in Sacrifices, although they bee rich and garnished with gold, but in the pious and right meaning of the Offerers. (*Seneca. I. I. De benef. c. 6.*) With the very same this Rule new limned, this single Eye is here offered and devoted to your most Gracious eyes. Grant that it may enjoy their favourable aspect, which then shall not feare the night of any

Dedicatory.

any misconceiving eyes, when it shall be refreshed with the Day-light of such a Sacred Countenance.

Vixit, Rose, Confers, Princeps,
ac Regra Proles,
In Spem, Rem, Columna, Fidelis,
Regnique, Singulis.

So wisheth the humble Subject
of a Right Intention

JOHN DAVVSON.

To the Reader.

I Hope Reader, thou wilt not contest with mee about tearmes. Here often times wee bid Vala adieu, or any whosoever is greedy of delicate Language. It is our purpose to discourse religiously, what matter, if less curiously? We treat of A Right Intention, this let another terme the end, or scope, let him call it the meaning, or mark. Give he the thing what name or title soever he please, we regard the matter, for indeed we desire not here to learne to speak, but to know what we say. Neither are we ig-

To the Reader.

not onely not to be understood, but also to be understood hardly. So we disdain not to speake lesse eloquently, so that wee may speake plainly. And would to God Augustus Cœsars Age might return, when as yet mens words were not dangerous unto them. Sen. I. 3. De benef. c. 27.

Our Discourse comprehendeth the summe of things, the Rule and principall poynt of all humanc actions, A Right Intentiōn. This tearm, though of an obscured derivation, we rehearse unto thee a thousand times, that, as Christ Luk. 11. 8. giveth us notice, importunity

To the Reader

nity may at least perswade,
what reason cannot.

A Right Intention may
not bee unsitly called the
head and Captaine, the Ca-
stle and Tower, and the
Metropolis of all vertues,
as that which defendeth
them all with her mighty
strength. But forasmuch as
she is not without her open
enemies, therefore we bend
our forces worthily against
two mighty mischieves of
mankind, Vaine Glory, &
Rash Judgment, the most
deadly enemies of a good in-
tention. These forces Rea-
der, whosoever thou art
that meetest with this
ooke, labour to enjoy as
fully

To the Reader.

fully, as they are freely set
forth for thy good. And that
thou maist be certified, the
knowledge of a Right In-
tention is an Art, which in-
a brief compendium teach-
eth never to offend. All o-
ther Arts make for the get-
ting of bread, but this for
the gaining of heaven. Not
to know this Art, is to loose
heaven. Wherefore, good
Reader, be carefull of thine
own profit, and learn to buy
heaven without expences.
So much the better will be
every one of thy actions, by
how much the sonnder is
thine intention. This I
would have thee to bee ac-
quainted with, & farewell.

:
A
briefe Index upon
the Rule of a Right
Intention.

The First Booke.

- CHAP. I. What a Right intention is.
Chap II. What the most Right intention is.
Chap. III. How necessary a Right intention is.
Chap. IV. That nothing which men doe, is pleasing unto God, without a Right intention where briefly concerning Vaine Glory.
Chap. V. Wherein a Right intention chiefly consisteth where somewhat is spoken of actuall and virtuall intention.
Chap. VI. Whether a Right, that is

A briefe Index.

- is to say a Good Intention, can make an evill worke good.
Chap. VII. What are the degrees of a pure and Right Intention.
Chap. VIII. What an evill intention is.
Chap. IX. How the making of a deed knowne, bewrayeth an ill intention.
Chap. X. How diverse and manifold an ill intention is.
Chap. XI. That great Herod the Ascalonite was a notable example of an ill intention.
Chap. XII. What we call an indifferent, what NO Intention.

The

A briefe Index.



The Second Booke.

Chapter I. That a Right Intencion
is that Good Will, which was
commended by the Angels.

Chap. II. That God onely is the full
reward, of that which is done
with a Right Intencion.

Chap. III. How much a Right In-
tencion is opposed by the Devil.

Chap. IV. That the greatest enemy
which the Devil stirreth up a-
gainst a Right Intencion, is Vaine
Glory.

Chap. V. Lastly what Vaine Glory
is, and how shamefully it murde-
reth a Right Intencion, unlesse it
bee prevented.

Chap. VI. Certaine questions con-
cerning a Rght Intencion

Chap. VII. What Observations
follow upon those things which
have

A briefe Index.

been spoken concerning a right
intencion. Where more at large of
Rash Judgement.

Chap. VIII. What the practise of
a Right Intencion is.

Chap. IX. What the signes of a
Right intencion are.

Chap. X. Certaine Concluſions up-
on a Right Intencion.

Chap. XI. An Exhortation to the
Clergy, to Courteis, to all sorte
of men, to exercise a Right In-
tencion

Chap. XII. The Conclusion of those
things which have beene spoken
of a Right Intencion.

The

The
ARGUMENT
Or,
The Survey of both Bookes.

Booke 1.

*Giveth us to understand, what
A Good, Evill, Indifferent,
None Intention is.*

Booke 2.

*D*eclareth who are both the
Fauours, and also the foes of a
Good Intention, especially Vaire
Glory and Rash Judgement; the
Signes, practise, and Rewards
thereof.

THE

THE
FIRST BOOKE
explaines the Good,
and Evill, Indifferent,
or bad Intentions.

CHAP. I.

What a Right Intention is.



Arius the King of Per-
sia, most famous for
his owne Destruction,
and the Macedonian
Alexander's fortune, had a Sword,
whose scabbard was of precious
stone, which he wore effeminately
girt about him in a golden Belt.
(Curtius lib. 3. post initium) A
gallant sword, had it light into a
B manly

Hung.

2 *Of a Right*

manly hand. Most famous in the Writings of many is the Sword of George Castriat, whom they called *Scanderbeg*, who as report went, could cut a man in twaine with one crosse blow. Remarkable out of the Sacred Volumes are the Swords of *Goliath* and *Saul*. Many other Swords of valiant men are set forth, remembred by learned Authors, sometimes reverenced with superstitious zeale. But indeed the sword of no Commander was ever of such lasting fame, as the rod of the Hebrew Moses : that Rod the worker of so many miracles, so many stupendious prodigies. God demanded of Moses what he held in his hand ? he answered, a Rod : to whom God, cast it from thee (saith he) upon the ground : hee cast it from him, and it was turned into a Serpent. The Lord Commanded againe, hee should stretch forth his hand and take the Serpent by the tayle ; hee put forth his hand and caught it, and it was turned into a Rod. Exod. 4. 2, 3, 4. Hierc God faietly hath laid before eareyes, that good and evill actions proceede

Lib. I *Intention.* 3

proceede from us in such manner, that if we looke upon the earth, and earthly things when wee doe them, they become Serpents ; deedes of wickednesse stained with royson : but if we lift up our mind to Heaven, they are Moses Rod, werkes aspiring to an eternall reward. So much respect is to bee had, how this Mosaicall *Scipio* is dealt with, whether held in the hand, or cast upon the ground. This *Scipio*, this Rod of Moses, devoured all the rods of the Magicians; this turned rivers into bloud; this melted the rocke into a fountaine, and out of the veines of hard Flint drew a sudden Tonent: this diuided the waves of the Sea into safest walls. Moses could say, by the helpe of this Staffe, I penetrate both rockes and seas; all things are pervious unto me. In this Staffe of Moses sacred Interpreters doe say, a Right Intention in all humane Actions is disciphered, to which all things are penetrable. But here, this is the first question of all, what is a Right Intention ?

4 Of a Right

Bastard
from the
right breed

Christ our Lord teacheth a Right Intention, a single eye. Why an eye? why single? God Divines call *Substantiam simplicissimam*, A most simple substance, wherein is no composition or mixture; nothing taken or borrowed from any other, for there is nothing in God, which is not God. So it is called a simple Intention, and eye, wherewith nothing impure, noe selfe-love, no foolish feare, no vaine hope is intermixed, but that which is pure; not troubled with any such kind of filth, directed to God onely, contented with him alone: Therefore a Right Intention is, which when it worketh, makes God the end of her worke; or that which reduceth all things to the honour and glory of God. Saint Ambrose explaines this in the policy of the Eagle: She about to try her implumed birds, and to sever the unkindly from the kindly, holds them aloft within her talons, and opposeth them to the Sun-beames; they which receive the Sun with open and undaunted eyes are acknowledged for her brood, they

are

Lib. I Intention. 5

are carried backe to the nest, suckled and well fed; even as if the Mother should say, these are my Children, an Eagles race, worthy to be nourished. The rest which hardly admit the Sun but with trembling and twinkling eyes, she throwes headlong from her Nest as degenerate, and disherits with a miserable fall as none of her stock: even so they which can throughly looke upon God with a continuall respect, insomuch that they direct all their deeds sincerely and wholely to his honour, follow onely his heavenly will in all things; are most truly the Children of God, these have a single eye.

2. (a) There was a certain pious old man who as often as he went about any matter, stood still awhile like to one in a muse: being demanded why he did so; our works hee replied are nothing of themselves, but like a mishapen post, unless they bee covered and laid over with a right end, and sincere intention. And even as they which shout one against another at the Butts, let not their Arrowes fly before

*Vita pa-
trum.*

6 Of a Right

fore they have taken their aime at
the marke : so also I, whatsover
I am in hand with, direct my pur-
pose to God our last end and scope:
and this is it which I doe, whilst
I stand stiil, for this God requires
of us. Saint Bernard rightly think-
eth , all our obedience, and pati-
ence to bee unsavory to God, un-
lesse hee bee the cause of all things
which we doe or suffer. And even
as they which for a wager shoothe
with Guns at some round boord,
and be lesse wide of the center, for
the most part shut their left eye,
using onely the right, whereby
their sight may be the quicker, and
more surely carried to the midst of
the make. Just so must wee also
shut the left eye of so many world-
ly respects, so many base observa-
tions, so many vaine Sciences, so
that onely our right eye is to be set
open at large, to looke upon God
by a sincere Intention. This eye
of base respects is that which our
Saviour counsell us to plucke out,
and cast from us , that it hinder us
not from the true light. Mat.8.29.

Coustumes

Act. 4

Our Saviour sat by the Well
weary

Lib. I. Intention. 7

weary of the way , and exhaust
with hunger and thirst, and when
he had ended his discouer with the
Samaritane woman, his Disciples
setting before him such things as
they had bought, Master, say they,
cate. To whom the Lord, I, saith
he, have meate to eate which yee
know not of. Nor yet doe his
Disciples give over to enquire a-
mong themselves , and hath any
body say they, brought him ought
to eate? At length plainly Christ,
My meat: (saith hee) is to doe the
Will of him that sent mee, that I
may performe his worke. This in
like manner is the meate of all
men desiring to serve God , that
they performe his worke. And if
we call the matter to a right ac-
count , wee all eate of the same
dish, master and servant, rich and
poore , learned and unlearned ;
there is one meat of all, one onely
will of God, one onely honour ;
and as well is the first and highest
to be contented with his chance, as
the last and lowest, when as if
action of all men ought to bee
one, to aime at the one and onely
glory

B 4

8 *Of a Right*

glory of G O D in all things.

*Bat 16. de 3. The manner of living faith
ebrie. 2 in- Basil, in a Christian man, hath al-
ways a true end set before it, the
glory of God : And it is the pre-
cept of holy Paul, serving not with
eye service, as men pleasers, but as
the servants of Christ, doing the
will of God from the heart. And
that he might imprint this deeper
in the minde, *with good will, doing
service as to the Lord, and not unto
men. Ephes. 6. 6, 9.* God is to be
loved in taking paines, and in lo-
ving God we must take paines for
God. This will appeare by exam-
ple : A matron of an honest life,
when she receives her Husband re-
turned from his journey, safe and
sound, who whether he were li-
ving or no shee knew not; from
whom for a long time she received
no Letters, so soone as shee sees
him present, sheweth wonderfull
tokens of joy : here she reputes it
not below her estate to doe the
part of a Servant, to pull off his
Bootes, cleane his feet; she knowes
this to bee the duty of maids or
servants, yet she taking this service
worke*

Lib. I. *Intention.* 9

worke upon her before-hand, will
have her love and joy so testified :
that service seemes not vile to her,
which love makes so sweet : she ac-
counts it an honour to bee so hum-
bled by her selfe. In like manner, if
we whatsoever we be, attend one-
ly our own charge, busynesse, office,
fortune, easily will wearinesse
creepe upon us, and the very ligh-
test labour will be a burden ; grie-
vously shall wee complaine, as of-
ten as we cannot take our ease at
pleasure : But if we shall turne our
eycs the other way, and looke up-
on God, doing service as to the
Lord, and not unto men, we shall
account no labour neither too base
nor too heavy; ease wil be trouble.
Trademen when they know they
worke for their Masters them-
selves, doe that with a farte grea-
ter diligence. A Taylor receives a
Doublet to bee mended : here the
first question is, for whom ? if for
his Master such a one, pr. senly o-
ther things laid by for a time, the
master of the shop himselfe takes
that worke to him, which other-
wise he would have given in charge

10 Of a Right

to his boy! Therefore let us not attend our selves, but the Lord, doing service as to the Lord, and not unto men.

Our Intention shall bee pure, saith *Bernard in Sentence*: If in every of our actions, wee seeke either the honour of God, or the profit of our neighbour; or a good conscience. Very excellently *Sene-
ca, Epist. 48. initio.* Not any man saith he, can live happily, which onely regardeth himselfe, which converth all things to his owne profits, alteri vivas oportet, si vis tibi vivere, thou must needs live to another if thou wilt live to thy selfe: every vice doth so leade away a man from God, that he may live to him selfe, wake to his owne commodity, and be fast asleepe to other mens: where therefore the Intention doth gaps after Gold and Silver, there is no welcomer guest then mony: where the Intention savours of flesh, there pleasure is numbred amongst the most intimate friends: but where the intention aspires high after honours and dignities, there with carefull dili-

advan-
tages.

gence

Lib. I Intention. II

gence are feathers gathered, which may advance to high matters, nor does any bring a more acceptable gift, then he which giveth wings fit for an ambitious flight. Behold, how the eyes of such men are carried away from God after most vaine things; thus they live to themselves: but hee cannot live to God, which will live to himselfe. Therefore the eye constantly reflected upon God, this at length is simple, the Intention waiting every where upon God, nor looking upon any thing, unlesse with all it looke upon God; this is finally both a Right and sincere Intention. By this wee live to God, even as it delighted that sweete Singer of *Israel* to say, *My soule shall live unto him. Psalm. 31. 30.* Secund. Hier. Hereby winning from himselfe that excellent saying, *I have set no wicked thing before me: or as we read, I will take no wicked thing in hand,* *Psal. 101. 4*

CHAP.



C H A P. II.

*What a most Rigit
Intension is.*

WEE direct for the most part our Intention after a three-fold manner unto God. First, some man serveth God, and keepes himselfe from the greater sort of offences, for feare of punishment ; hee dreads Hell fire, eternall torments : such a one not long after dareth some hing, worthy of not onely the Prison, or the turne-off, but of Hell bee adventures I say something, and puts the matter to the hazard ; for thinkes he. I am not yet so i e r to the pit of Hell , but I may with courage enough attempt this or that ; the debt which perhaps I sh l l bind my selfe in, I may lose by a penitent Confession ; the guilt which by chance I shall draw upon me, I may wipe off againe : let us go on therefore, we shall

Lib. I. *Intention.* 13

shall have time enough to returne to our duty. Ah, this is not a single eye, nor if it be, is it long such ; for it lookes not upon God onely. If the Divell and Hell were a fable, that man would build a Heaven for himselfe out of Heaven , and would beleevē himselfe blessed , if he might live at his pleasure ; and wholly given to his belly like a Beast. This is their Intention for the most part whom *Paul* calleth naturallmen, which perceive not the things that are of the Spirit. *1 Cor.*

2. 14.

Another way, the Intention is directed to God. Some man serveth God, because hee desires to live among the blessed ; Heaven is sweet to him : an eternall reward, a reward over and above great. He enclines his heart to doe righteousness for retribution sake. This Intention is much better then the first, yet not the best : I say it is better, for he which coveteth the joys of Heaven, is more regardfull then he which onely feareth the torments of Hell, neither feareth them alwakes, but sometimes forgetfull

Cautious,

4 Of a Right

forgetfull of his dread, runs into that which is forbidden.

The third way, he directeth his Intention most rightly to God, who concludes thus in his minde, I serue God, and therefore doe I serve him, because this Master is most worthy to bee served of all men; and because he prevents me with exceeding and innumerable benefits: I owe all things to him, I desire to please him, and for him I doe all things that I doe: I am not any way solicitous of wages or reward: God I serve, and will serve whilst I live, wheresoever my recompence be.

This is the most Right Intentiōn of all, to doe allthings not with a respect of ones selfe, but of God; not of gaine, but onely honesty: Of this Intention the Hebrew King David making his boast: *An Offering of a free heart (saith hee) will I give thee, and praise thy Name (O Lord) because it is so comfortable. Psal 54.6.* Here most eloquently Saint August. Why of a free heart, (saith hee) because I freely love that which I praise; I praise

Lib. I. Intention. 15

praise God, and rejoice in his praise, whose praise I am not ashamed of. Let it be free, both what is loved, and what is praised, what is free? himselfe for himselfe, not for anything elie. What reward shalt thou receive of God, O thou covetous man? He preserveth not the earth, but himselfe for thee, who made Heaven and Earth. Voluntarily will I offer unto thee: doe it not then of necessity, for if thou praisest God for any other thing, thou praisest him of necessity: if thou hadst that present which thou lovest, thou wouldest not praise God. Marke what I say; thou praisest God, namely, that hee might give thee a great deale of money: if thou couldst have much money elsewherē, and not from God, wouldest thou praise God at all? If therefore thou praisest God for money, thou offerest not freely to God, but offerest of necessity; because thou lovest I know not what beside him. Contemne all things, and attend him, love him of thy owne accord; because thou findest no better thing which

i.e.

he can give, then himselfe. And I will confess unto thy Name (O Lord) because it is so good ; for nothing else , but because it is good. What does hee say ? I will confess unto thy name, (O Lord) because thou givest mee fruitfull lands, because thou givest me gold and silver, because thou givest me great riches, and excelling dignity : not, but why ? because it is good. I find nothing better then thy Name, therefore will I praise thy Name O Lord, because it is good.

Augus. Tom 8. in Pstl. 54.

1. Behold to serve God , for Gods sake , this at length is to serve God truly , for so God both loveth us , & serves us himselfe , even *as hee promiseth by Osea. I will love them freely , saith he , that is , meercly of mine owne accord.* The same he justly requireth of us , for indeed he will not have us to serve him so , as a dogge servs his master for a bit or a bone , for if wee serve God for heaven , wee make shew enough , that heaven is dearer unto us then God. Most fitly to this purpose *Seneca, lib. 4. de be-*

nef.

nef. c. 1. There are sevnd some which use honesty for advantage , and whom vertue alone pleaseth not ; which carrieth no great shew , if so be she hath any thing common , whereas vertue is neither invited by gaine , nor affrighted by losse , nor corrupteth any man in that sort by hope or promise , treding profit under feet we must goe after her , whithersoever shee calleth , whithersoever shee sends us , without any respect of our private gaine : yea sometimes must wee goe on not sparing our owne blood ; nor is her command ever to be slighted. What shall I obtaine , sayest thou , if I shall die this , which I doe frankly , & freely , nothing over is promised thee , if any booty shall come in the way , thou shalt reckon it among thy wailes ; the price of honesty is in it selfe. Lodovicus Blasius comes for a convenient witnesse to this purpose , who making good this very thing : The Lord saith he , upon a time inspired a certayne Virgin with these wrods : I would have my Elte & so persuaded in themselves , that their good workes and exercises doe throughly please me ,

NOTE

This volume has a very
tight binding and while every
effort has been made to repro-
duce the centres, force would
result in damage

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microforms

he can give, then himselfe. And I will confess unto thy Name (O saith hee) which use honesty for nothing else, but because it is so good; for advantage, and whom vertue alone good. What does hee say? I will confess unto thy name, (O Lord) because thou givest mee fruitfull lands, because thou givest me gold and silver, because thou givest me great riches, and excelling dignity: not, but why? because it is good. I find nothing better then thy Name, therefore will I praise thy Name O Lord, because it is good.

Augus. Tom 8. in Psal. 54.

Gen. 14. 15. as hee promiseth by Osea. I will love them freely, saith he, that is, meerly of mine owne accord. The same he justly requireth of us, for indeed he will not have us to serve him so, as a dogge servs his master for a bit or a bone, for if wee serve God for heaven, wee make shew enough, that heaven is dearer unto us then God. Most fitly to this purpose Seneca, lib. 4. de be-

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Expences. me, when they serve mee at their owne charge, but they serve me at Tender their owne charge, which although me service. they tast not any other sweetnesse of their Devotion, yet performe their dutifullly as may be : being confident of my goodnessse, that I will take these things willingly and well at their hands.

Wee approve therefore of this Intention, as the best and purest, whereby a man does any thing, because it so pleaseth God, because God will, because God for his immense goodnessse is most worthy that it bee done to his honour: Wherefore let every man determine thus with himselfe. I serve God for Gods sake, who is so great, that if there were neither Heaven nor Hell, is yet onely most worthy; to whom all Angels, to whom mankind, to whom whatsoever is created should performe most exact service. Moreover it is easie to apprehend, whether a man conceive thus in his mind, for it falls out many times, that we rathly despise one another, and say in contempt:

contempt : What great matter Scorne. hath this writing, this saying ? what rare thing is in this counsell, this action, this worke ? let it bee enjoyned others, any man might doe it: with these cavills a man of a Right Intention is nothing at all troubled ; but with a generous spirit : O good Sir, litle am I moved that this displeases you, I did not this that you should praise it ; let it not please you, and a thousand more, I take no care for that, so it displease not G O D onely. It is the greatest praise and reward to me, to have done well. Let God approve it, though all the world say nay, truely I weigh it not a rush ; I have already learnt to contemne, and to be contemned. Let men know me to bee such a one, whom they may offend without danger. I know what Master to call upon after my labour ; I know how to rejoice within. These things the leavell of a Right Intention teacheth.

But if any man, because his things are not highly esteemed by others, thinkes it a great punishment,

Rule.

Pleasure,

ment, is troubled, vexed, grieved, and falls in his mind, saying: therefore here after all my care shall be, that these Wits may not have what to condemne: it shall be more de-lightfull to me to be at ease, than to under goe these perverse judge-ments. Loe, silly soule, here thou art taken in a burning fault, for if thou hadst a Right Intention to God, thou wouldest put amongst thy smallest accounts, not to have de:d by others; and to be beaten by minister judgements and speeches: these things never move a man of a Right Intention one foot: hee lightly esteemes to be lightly esteemed: hee hath an eye to God, to whom alone hee desireth to approve himselfe, and his doings.

Alas, how miserable were wee, (and truely are) which turne the judgments of other men to our owne torments, believe it the greatest hurt to displease others, esteeme praises flowing from the common assent to bee the chiefest good; nor to take paines is ever pleasing unto us, unlesse when others

others begin to commend us, or at least to cast a favourable aspect uppon our doings. Or are wee ignorant, that humane eyes are seldom and hardly satisfied, which onely respect the deed they see, but passe by the mind in a trance? To serve God is both pleasant and easie; for God, as *Gregory* speakes, weighs the heart, and not the matter, *Nec cogitat quantum, sed ex quanto quis operetur*, nor regards how much, but out of how much a man worketh.

I I. The root of a Tree either makes the fruit sweet, or marres it with bitterness; for as the sap of the root is sweet or bitter, so also the fruit. If the root bee holy, so are the branches. *Rom. II. 16.* and as the water of a stremme is of the same taste with the fountaine; so likewise the actions of men are of the same goodnessse, or ill quality with the intention, which is both the root and fountaine thereof. Excellently, and briefly withall Saint *Augustine*, Attend not greatly, saith he, what a man doth, but what he lookes upon when he doth

doth it. *August.* in *Psal. 31.* Some and senci. as these shall be, such will man hath given a great piece of be our life. *Marcus Brutus* giveth mony, but a rich man, but not like many instrutions both to his Pa-
to feele the want of it; another rents, and Children, and Kindred:
hath given, but a poore man, but No man will doe these things,
ready to make away a part of his without a reference to somewhat.
Patrimony. The summe is all one, Wee must propoie the chieffest good
not all one the good deed; the In-
tention varies it. *Seneca* like one
of the soundest Christians, delive-
ring most excellent instructions
concerning this matter: Because
indeed saith he, the praise is not in
the fact, but in the manner how it
is done; this hee confirmeth by
examples: the same thing if it be
bestowed on superfluity is base, if
on comeliness, is without repre-
hension. Some man abides by his
sick friend, wee approve it; but
if he doe this for an Inheritanee,
he is a Raven, he waites for the car-
case: the same things are both base
and honest: it killeth, wherfore
or how they are done. Therefore
ought there to be a fast persuation,
(wee call it an Intention) belong-
ing to the whole life: such as this
persuation shall bee, such shall be
our doings; such our thoughts:

2nd

for our end, whereto we must en-
deavur; to which every one of
our deedes and sayings may have
respect (No Christian could ex-
presse this more Christianly) wee
must direct our course like Saylers
by some Starre. *Vita sine proposito*
vaga est, a life at randome is no
life (a) what could be spoken more
purpose,

Publius Mimus hath spoken in-
deed succinctly, but excellently
withall: That man is to be termed
evill, which is good for his owne
sake. Therefore not onely is it
lawfull for me to be evill for my
selfe, but neither also to bee good
for my selfe: all things for God.
Let every thing that we doe or say
have respect (as *Seneca* speakes)
to the end of the chieffest good.

Wisedome guided the righteous
in right paths, and shewed him
the

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the Kingdome of God. *Wis.* 10. But in what kind is that true
was not *Paul*, when hee was a
Preacher of the world a just man
yet by what tedious circuits, &
how many turnings, and winding
by what crooked pathes was he
led to the Kingdome of Heaven?

Senec.
*Longiss. sed aurea Epist
95. circa. med.*

First of all a Jew, was a Disciple
of the Pharisees, most zealous
the Sect, wherunto hee was
brought up: afterwards of a Disci-
ples a master, an earnest Pharisee
a stiffe Rabbine. Thirdly, hee was
made a Persecutor and tormentor
of the Christians, chiefe of th
Officers, that if hee found any o
this way, whether they were me-
or women, hee might bring them
bound to Hierusalem. *Acts* 9. 2
Fourthly hee became a Disciple
againe, but of *Ananias*, a ver
good Christian. Fiftly, hee him
selfe also became a Christian, and
the Oratour of Christians. Sixtly,
being sent by God into every coast
of the World, hee passed both Sea
Journing and Land, * going from land to
land, from sea to sea. Are not
these doubtfull wayes? Besides,

with

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with how many chances, with
how great dangers, with what
almost innumerable troubles
was hee pressed? now the sea
threatneth his death, now false
brethren, now Theeves lay waite
for his life: one while the *Gentiles*
molest him, another while
the *Jewes* vexe him; now within
the ship, now in prison, now in
the wildernesse, now in the City
hee feelest strange alterations: one
while hee is beaten with Rods,
then pressed with stones; almost
every day dying: who may not
call these pathes untoward? But
heare my good man, this so crab
bed a way is not the right way to
Heaven. Another, not *Paul*,
might endure as much as this, and
more then *Paul*, and yet goe wide
of Heaven. Therefore *Pauls*
straightest way to Heaven, was his
most pure and sincere intent on to
God, in undergoing all these things
hee aimed at the glory of God
only.

This is the exact way to Hea
ven, this all the Saints tooke, from
this no just man turned into any

C

by

26 Of a Right

by path: Wisedome hath guided the righteous through right pathes. But those so various changes, such multiplicious troubles, such uncer-taine and ill events whereof our whole life is full, warne us to car-ry our selves like Souldiers. In war it is no new or strange thing to raise winding Bulwarkes , yea when the Generall intendeth to cast a Trench before the walles of a City, hee layes it not straight a-long, but bending to and fro. This is the right way to besiege a towyne which is so crooked and wavering: So God leadeth us to Heaven through all kind of calamities, yet because in this so very a froward path, the intention of the just is most right to G O D , it is most truely affirmed, The L ORD Coaducteth the Righteous in right pathes , and that which is nearest unto it : the righteous live for evermore, their reward also is with the Lord, and the care of them with the most high. *Wisd.* 3. 15. Because they incessantly thinke upon this, care for this one-ly, to please the Lord, not men: therefore

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therefore they shall receive from God a most ample reward. This therefore (as Bernard speaketh, is the purity of Intention, that what-soever thou dost , thou doe it for God , and that blessings returne to the place from whence they pro-ceeded , that they may abound.

Bernard in v.g. *Nativit. Dom. Mat. o. 20.*
Serm. 3. med.



CHAP. III.

How necessary a right
intention is.

If the Divine pages were alto-gether silent else where con-cerning a right intention , it The neceſſity would appear at large from this ſayiſg of our Saviour, how ne-cessary that is for all men , most apparently Christ: If thine eye bee ſingle, thy whole bod, ſhall be full of light. *Augustine* affirmeth, that Christ our Lord d d here properly ſpeake of a Right Intention, as he

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Largesse

Diverse

which a little before discourse particularly of Prayer, Almes, an Faking; that no man therefor should choke all the force of h prayer, pittance, fasting, in hunting after a little vaine report, or Saviour adds a most wholsome instruction concerning the eye, whic is either single and pure, or varior and wicked. Therefore even when the eyes are bright, cleare sharpe, and lively, the body hat day within, and carries his Sun about with it, moveth up an downe at pleasure, and is i light: but if the eyes be sore, an diseased, if asquint, or purblind, bleared, or growne o're with filme, all the body is in misery, an groanes under a cloudy mansion Iust so if the intention bee sincere and free from all shadowes o vaine glory, our prayers, almes deeds, abstinentes, are cleane fro the dreggs of vice: but if the intention be evill, all a mans actions art such. What saith **Gregory**, is expressed by the eye, but the intention of the heart preventing its worke, which before it exercises it selfe

Lib. I. Intention. 29

selfe in action, contemplates that thing which now it desireth. And what is signified in that appellation of the body, but every action which followes the intention as her eye going before? The light of the body therefore is the eye, *quia per bona intentionis radium, merita illustrantur actionis*, because the defects of the action, are illustrated by the raies of the intention. **Greg.** lib. 28. mor. c. 6. prope finem.

Saint Ambrose was wont to say very well, *as much as thou intendest so much thou doest; for surely thy labour is if such work; as is thine eye which goes before it. If thine intention bee right, right also will be thy action. without doubt is the eyes of God: for herein are the eyes of man at times deceived.* Of these Saint Bernard said wisely, *Opera probant, quae cernunt, sed unde procedunt non discernunt.* They approve the deeds they see, but from whence they proceed they discerne not. **Bern.** tract. de humilitate grad. 5. Thus the summe, and foundation, and ground of all our actions is the intention. Hereof

C 3 notably

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Molt in-
ward.

notably *Gregory*, The supporters of every soule are her intentions, for as the building upon the pillars, but the pillars doe stay upon their bases: so our life in vertues, but our vertues substa[n]t in our innermost intentions. And because it is written, Other foundation can no man lay, then that is layed, which is Jesus Christ. Cor. 3. 11. then beses are in the foundation, when our intentions are made strong in Christ (Greg. in c. 38. Job. ad fin.) We are altogether such, as our intention is: we get the praise of vertue, or the marke of vice, from our intention. If our intention looke upon earth, wee are made earthly; if heaven, heavenly: and most commonly where a vertuous end is w[anting], there comes in a vaine, sensuall, and vicious one.

Excellently *Laurentius Rustinian*: In all workes saith hee, whosoever desirereth his soules health, let him looke to the manner of his intention, and direct it to that end, which the Divine Law commandeth: that he spend not his labour in vaine. Hee adds: It is to little purpose, to meddle with difficult affaires, to con-

verse

Lib. I Intention. 31

verse familiarly with Kings and Princes, to get a famous name of sanctity and science, and to doe all this with a wrong intention. (Laur. Iust. de Regin. prelat. c. 22.) Richardus Victorinus, That, as the body is. faith hee, without life, the same is a decade without a good intention. Rich. De statu inter hom. c. 7. even as often as Christ proclaimeth that his, Attendite, Take heede, or beware, as when he admonisheth; Beware of the Scribes, Beware of the leaven of the Pharisees, Beware of false Prophets. (Luk. 10. 46. Luk. 12. 1. Mat. 7. 15. Mat. 6. 1.) for the most part some grievous danger is at hand, and then wee must deale very warily. In this voyce Christ calling aloud to us all, Take heede saith he, that yee doe not your almes before men. Have a care to your feet, there creepes a Sharke behind you ready to plucke off your Cloak: as soone as you looke backe, hee will fawne upon you, he will kisse your hand, hee will counterfeat a thousand services. What, who is this Thiefe? who this Sharke?

C 4 Inten-

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Intention, but that wrong one of pleasing men, of satisfying the eyes of men, of striving for humane praises ; therefore Christ signifi- cantly added : To bee seene of them. Take heede that yee doe not your almes before men, to be seene of them. (Mat. 6. 1.) Augustine : Let them see faith hee, your good workes, and glorifie not you, but God : for if you doe good workes to glo- rifie your selves, it is answered to you, what hee himselfe spoke of some such : Verily I say unto you, they have their reward : (a present reward of worldly praise, not of future glory.) Therefore, thou wilt say, ought I to hide my workes, that I doethem not before men ? I com- mand not saith the Lord, contrary things : take heede to the end, sing to the end, see for what end thou dost them : If therefore thou dost them to glorifie thy selfe, this I have forbidden ; but if therefore that God may be glorified, this I have commanded. Sing therefore not unto your owne name, but unto the name of the Lord your God. Sing you, let him be praised ; live you

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you well, let him bee glorified. (August. Tom. 8. in Psal. 65.) St. Gregory expounding that precept of the Lord touching the concealing of our almes : Let the worke saith hee, be so in publick, as that the intention may remaine in private ; that we may both give an example of the good worke to our neighbours, and yet by the intention, whereby wee seeke to please God onely, we wish it alwaies secret. (Greg. Hom. 2. in Evang.) Therefore a good inten- tion is necessary, which onely knowes best how to avoyd these Cut-purses : Therefore take heed.

3. Amongst the ceremonies of the old Testament, which God re- quired of the Israelites, for com- mending the Sacrifices, this was one of the chiefe ; To lay the hand upon the Oblation. Thus the Lord commanded : He shall put his hand upon the head of the burnt offering, and it shall bee accepted. (Levit. 1. 4.) Expositors enquire, for what reason God exacteth this im- position of hand, that so the Sacri- fice might be both gratesfull to him, and availeable for the offerer. Ole-

C 5 after :

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after : God would have saith hee,
that the party about to sacrifice,
should not onely offer a burnt offering,
but moreover should adjoynе himselfe,
his heart, will, and intention. All
this together is necessary, for beasts
onely are neither acceptable to God,
nor beneficiale to the offerer. Hence
Augustine, upon that of the King-
ly Prophet : *In me sunt Deus vota
 tua. Thy vowed are in (or upon) me O God.* (Psal. 56. 12.) enqui-
rest thou, saith he, what thou must
give unto God ? not beasts offered
upon Altars : out of the Cabinete of
thy heart, out of the closet of a good
conscience, out of thy selfe bring forth
thy selfe. Even so, offer thy will,
thy minde, thy heare ; say unto God,
in me, O my God, are thy vowed ; for
those things which thou requirest of
me, are within my selfe : these things
say I O Lord, demandest of mee for
an offering ; not those outward
things void of a heart and intention.
Aug. in Psal. 56.

In the judgement of Chrysostome,
the true Sacrifices of Christians are
Alme-deeds, Prayers, and tem-
ptance : but God will not have
these

Lib. I. *Intention.* 35

these naked, but that a man adde
himselfe thereto, whereby it may
bee an offering full of marrow and
fatnesse : for the Royall Psalmist
determining thus with himselfe ; *I*
will offer, (saith he,) unto thee fat
burnt offerings. Psal. 66. 13. What
is, saith Augustine, fat or full of mar-
row ? *I will hold fast thy love within,*
that which I render shall bee not in
the outward parts, but in the mar-
row ? then which nothing is more
inward. The bones are within the
flesh, within the very bones the
marrow. Whosoever therefore wor-
ships God outwardly, will rather Out side
please men then God : for hee which
hath other thoughts within, offreth
not burnt offerings offailings ; but
whose marrow God beholdeth, him
hee wholly accepteth. Aug. Tom. 8.
in dict. Psal. Those workes there-
fore are fat burnt offerings, wherein
is a good will and intention. By no
meanes will God have dry, starve-
ling, sablesse bones. You may finde
many who frequently say their pray-
ers, and are present at holy dutis,
sometimes hunger-bite themselves,
give the common dale, but alas, how
little

36 Of a Right

little marrow is in these workes ? these indeed are like smooth white bones, but there wants juyce, spirite, a right intention, a pious affection ; which shoulde lift up these deeds to God.

Amongst all the Sacrifices, the burnt offering was chiefe : others made also for the good of the Offers, but this was wholly burnt to God and to his honour. And even as the offerings in times past were distinguished, so now our workes. Some are also a benefit to us, as to eate, to drinke, sleepe, walke, reade, write, make accounts ; these workes bee good, if well done, and as they ought. Others use to be contrived to the honour of God alone, in the manner of burnt sacrifices, as to pray, to endure want, to waite upon divine Service, to purge ones selfe by hearty confession, to come to the Lords Table. Those of the first sort with most men, have seldome any marrow in them ; for when the houre comes they goe to their meales, and have no further thoughts ; when sleepe invites them, they make haste to bed, nor does any thing else take up their minde.

Lib. I. Intention. 37

mind, but rest : when faire wether calls them into the field, their heare is set upon nothing else then pleasance walking : thus many eare, drinke, prattie, goe about their matters, and looke no other way ; it is enough for them that these things bee done, in these they unite not their mind with God, they lift not up their meaning to God. These are not fat burnt Sacrifices, they are not : but it is more to bee admired, and more grievously blamed, that the burnt offerings themselves have no farnesse ; that prayer is without attention, fasting without amendment, almes without commiseration, the communion of the Lords Body without devotion : out of the lips we poure prayers, out Common of the purse money for the poore, but rates. where are the fervent affections ? where the ardency of minde ? where the earnest desire of pleasing God ? where the marrow ? Therefore you that will offer any thing gratefull to the heavenly power, offer fat burne Sacrifices. Poure out your hearts before him. psal. 62. 8. Honour God with a full and whole Intentiōn.

Cyrill.

Cyrill of Alexandria moves ~~thor~~ weighed according to the question, *Why did God forbid the union of the vulgar, or outward show, Glossie bloud of the Victime to be eaten ?* in or credit of the eyes; and oftentimes these bee so answereth : The bloud by the falsest testimonies, but by the is the seate of the life, bee which onely intention of the heart. How takes away the bloud, takes away often are the noblest workes valued the life also : God hath therefor scarce one groat, which by God the required in every sacrifice, that the most equall esteemer of things are heart, will, and intention should bee received as an hundred pound of silver ? Of how small a price were the Hebrew Widdowes ? two brasen mites beleaved, to that great heape of silver which was cast in by the Pharisees ? and yet they did farre exceede this. Marke 12. 42. How ponderous might the prayers, fastings, almes-deeds of the Pharisee, praising himselfe in the Temple seene ? they were all scarce worth the least counterfeit Jewell ; they Stone might all have beeene recompenced with the poorest reportis of men. Slightest The Divell is not ignorant of this, bee understands most exatly, that all the worth comes to a worke by the right intention, therefore bee moveth every stone, and laboureth extreamely, that either he may take away a right intention, or spoile it : skilfull enough, that then mee toyle

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Lib. I Intention. 41

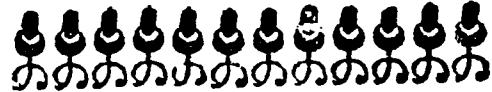
to no purpose, and in doing much sent betweene them, for that so nothing, and in vaine expect a n looke upon Heaven, this the Earth: ward, where labour so ingratefulli God went before. Surely God clea-
Wounded ly confessing himselfe to bee wonda- fully taken with this singe ey
Thou hast wounded my hean saith hee, my Sister, my Spouse thou hast wounded my heart wit one of thine eyes, and with on chaine of thy necke, Cant. 4. In the Hebrew Idiom, Thou ha- ravished my heart. Tertullian con sidering this: Solomon, saith hee had respect to the fashion of woma in the East, which for maintaining their honour, went abroad with their faces covered, leaving onely one eye unavailed. The Spouse therefore com mending this use as an argument of honesty, confesseth himselfe rapt so in love with this one eye. But others searching more deeply into this mystery, say that here the admirable whether union or unity of the eyes is set forth, for both ever goe with equall pace, nor does this ever wan der any way from that, they al ways behold the same thing toge ther, nor can there bee so great d's-
/ene

sent betweene them, for that so the same also is the unity of the Haires, when all are platted together in that order, that they may seeme one haire. The eyes of the heart are the affections, and intentions, the cogitations the haires. Here nothing is more deformed then the disagreeing variety of these eyes; if this bee carried this way, the other that way: if wee desire to please God, and withall not to displease the world: if with this eye wee looks upon Heaven, with that unjust gaine Luxury, or any unlawfull thing, then is the heart wounded with love of the Divine Power, when there is the eye of man, and that fixt upon God, one intention, and that erected to God.

And this did Godevidently declare in Abrahams Sacrifice, where in hee was commanded to offer both Birds and other living Creatures, these namely divided and cut in peeces, those not so. Gen. 15. 10. whereby is signified, that although one may impart his cares upon his Wife, Children, Household, Sub jects,

jeſts, yet that his intention, which the Birds exemplified, is not at all to bee diuided. Let the Father looke to his Children, let the Merchant thinke upon his wares, the Shepheard upon his ſheepe, the Conſull upon his Citizens, the Exchanger upon his money; in the mind ſ of all these men innumerable cogitations will offe themſelves thicker then the haireſ of the head, notwithstanding let these haireſ bee united, let all theſe cogitations looke to one thing, God, Gods honour, Gods Ser vice. This one haire, one eye is neceſſary before all things. In this manner the heart of the King above is moſt ſweetly wounded, in one of the eyes, and with one haire of the necke.

C H A P. 4.



C H A P. III.

*That no action of humane affaires
is pleasing to God without a
Right Intention : where
ſtrictly of vaine
glory.*

THE Vesture of Aaron the high Priest, wherein he performed Divine Offices was of ſuch great worth and beauty, not only in respect of matter, but of art ; that all the robes of Kings and Emperours cannot any way bee compared with it. Beſide, the beſt Artiſcer wrought that Garment : but it had a greater Artist then him, which dictated, which preſcribed the manner of making it, and guided the maſters hand himſelfe, as it were a childs. Of this Vesture the Sonne of Syrach : Hee beautified him with comely ornaments, and clothed him with a robe of glory : Hee put upon him perfect glory,

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glory, and strengthened him with rich garments: and againe in conclusion, hee set a Crowne of gold upon the Mitre, wherein was engraven Holinesse, an ornament of honour, a costly worke, the desires of the eyes, goodly and beautifull: *Before him there was none such.* Ecclesi. 45. 8. 12. What comely thing soever in this kind even the most curious eye could desire, that it might behold in this one garment. The desires of the eyes, this robe satiated all desire, even of the greediest eye: nothing more precious, more beautifull would any man wish to see; no not in the most excellent woorke.

This the good God would have for that end, that the chiefe Priest going to the Temple, should snatch the eyes of all after him: and for that cause also hee commanded three hundred sixty sixe golden Bells to bee hung at the lower Hemme of this Vestment, that the Priest with his very going should convocate all from every part to the spectacle; nor was there any which would not willingly loose

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loose his eyes in this shew: yet in the meane while was it not lawfull for this high Priest, which turned the eyes of all upon himselfe, to cast his eyes upon any body: he that was to be looked upon by all, ought himselfe to looke upon none. For God would that the Priests eyes should goe together onely upon the ineffable Name of God, which therefore the Priest wore upon his fore-head, engraven in a plate of gold.

This is a most noble patterne of a man just to a farthing; let a man that is good in earnest shew by prooфе in himselfe, whatsoever honest eyes would wish to looke upon: *In all things shew thy selfe a patterne of good workes.* Titus 1. 9. In such a man as this, let the wealthy see an example of pious liberality; the afflicted and poore, of patience; the angry and quarrelsome, of meckenesse; the impure and intemperate, of continency; the idle and slothfull, of industry: finally let him bee such, the desire of holy eyes. *Let your light so shine before men, that they*

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they may see your good workes. For indeede they which draw the eyes of others unto them by the example of a more holy life, must themselves by no meanes cast their eyes upon their spectators, that they may please them, but that they may leарne of them : Let them look upon the honour of God alone in all things, even as *Aaron* kept his eyes upon his frontall onely : so these contemplating God onely with a stedfast looke, let them refuse even praise offered, and passe it from themselves to God, and as much as they displease themselves, so much let them desire to please God onely, by a true and sincere intention in all things, of which was spoke in the Chapter next before, how necessary it is : now it shall bee moreover shewed, how none of our actions without this can please God.

Wedding
Song

I. In the divine *Epithalamium*, the Kingly Bridegroome from Heaven doth marvellously commend the eyes of his Royall Love, but by most unlike similitudes, insomuch that a man unskilfull of heavenly

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heavenly secrets, may not without cause demand : I pray, is not this Bridegroome beside himselfe, with what words commends hee his Spouse ? *Thou hast Doves eyes* saith hee ; and againe, *Thine eyes are like the Fish-pooles in Hesbon by the Gate of Bathrabbim.* Cant. 7. 4. Have Doves eyes any thing with a Fish-pend ? what is lesse like one to another then an eye and a great wide Poole ? the Divine Spirit hath folded up this mystery in an elegant cover. The eyes are like Doves eyes, for to looke with, compared to the Fish-pooles in *Hesbon*, to bee lookt upon. *Hesbon*, the royall City, according to *Hierom*, was twenty miles distant from *Tordane*, at one of the Gates hereof were two most stately Fish-ponds, as cleare as Christall; hither the people upon holy dayes did flow in whole troopes, to the spectacle of this Christall sea : It was therefore almost a daily thing for these Fish-pooles to be lookt upon, and from hence the Holy Ghost comparreth such eyes as please him both to Fish-

Fish-pooles, and Doves eyes ; and indeed first of all hee assimilate them to Doves eyes. The Dove in the understanding of all Nations was a Symbole of the mutuall fidelity of man and wife , when one regards the other with equal faith. And this the Heavenly Bridegroom greatly praiseth in undefiled soule, that it hath Dove like eyes : *Thou hast, saith her Doves eyes ; faithfull and chay eyes, which thou deflectest upon mee onely, and which I onely satisfie for indeed in whatsoever thou doest thou respectest no other but me ; and towards me is thy desire.* Can. I. 10. And even as either married party turning away their eyes from the other, moveth suspition of an adulterous minde : So the soule, if she cast the eye of her intention upon any other thing then God , maketh shew that her will is to breake promise, and to please others besides God : for the full soule doth daily ingeminare that saying ; *Mine heart hath talked of thee, seeke yee my face : thy face Lord will I seeke.* Psal. 29. 9.

Mine

Mine eyes are both of so wide and narrow capacity, that besides thee, my God , they can receive none ; nor can serve the eyes of none , but thine.

For that cause such constant Doves eyes are also compared with the Fish-pooles in *Hesbon*, for God will have his lovers to bee seene of all men, hee will have the eyes of all men to bee fastened on them , that the proud man by observing them may learne, what an excellent vertue Humility is ; that the covetous person may see what liberality can doe , that the dishonest may perceive , how comely Chastity is ; that the wrathfull may know, what meekenesse and placability can performe. G O D will have his friends to bee like the Fish-pooles in *Hesbon*, which many may contemplate , out of which they may draw, from which they may take vertuous examples. And although these Fish-pooles be seene , yet let them not perceive themselves to bee seene ; nor let them looke upon others so, as that they covet to please them, al-

D together

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together as *Aaron* which received the eyes of all upon himselfe, himselfe daring to send forth his eyes upon none. Therefore let him not covet to please others, who covets to please God; nor let him fixe the eye of his intention upon any created thing, who desires to stirre up the love of the Creator towards himselfe.

Here is the principall matter, that man continually observe God, the end of all his actions. Surely the duty of a Christian is not to be measured by the beginnings; one may goe out of the meanest Cottage to *London* into the Kings Court, againe he may from hence take his way to the poorest Country house, and by these bounds of the way both that, and this journey is to be esteemed. But as a Traveller about to goe to *London*, hath his minde continually running upon *London*, museth with himselfe day and night on *London*, dreames of *London*, this cogitation forsakes him not going to bed, nor rising, for *London* is the utmost bounds of his way: so in all our actions,

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actions let us ever set before us our end: let every man say to himselfe daily, whither doe I goe? what doe I seeke? for what doe I weary my selfe? This intention is as necessary for him that will live godly, as it is necessary for him to draw his breath, that will live naturally; and that for a two-fold cause. The first to drive away vaine glory: the other to encrease good deserts. Vaine glory a vice most dangerous and also most subtle, so diversly treacherous, that it can bee hardly avoyded. Other vices lay waite for us on earth, but this sets traps almost in heaven it selfe; it invades him on all sides that is busied in vertues: Yea the more holily one liveth, by this it takes to it selfe the more liberty, and rushes on so much the bolder, by how much the more defence it sees against it selfe; it encreaseth, and gets strength from our vertues. Every sort of Vermine, as Froggs, Mice, Mothes, Beetles, Wormes, and such kind of Creatures are bred of putred matter out of the earth: But this most filthy worme,

vaine glory, proceedes out of a fresh and generous seed, out of large almes, out of rigid fasting, out of fervent prayers takes her birth, and spareth, as Hierome speakes, *No State, Order, or Sexe, and being overcome riseth up more vehemently against the Conquerour.* Vaine glory is a strong Hectick sucking up the marrow, and scarce ever, if it have possest a man, forsaking him, the first and last vice wee have to overcome, is *Augustines* opinion.

How sweet was it to the Prophet *Jonah*, to repose at noone under his shady Gourd? one little worme confounded all that amenity. After this manner our good works flourish, like a tree spreading forth his fruitfull armes, but as soone as the worme of Pride bites this Tree, all things in a moment wither. This little worme knowes how to hide her selfe so, so privily to gnaw, that they themselves which swell with vaine glory, not onely take no notice of it, but not so much as beleieve him which notes, and gives them warning of

it:

it: This worme suffers it selfe to bee driven away, and gives place to the Charme, but presently returns. It is not sufficient that vaine glory hath once flowne away, she returns a hundred times, a thousand times she returns, and often with the greater assault. Therefore this venomous Serpent is daily, and more often to be laid at with sacred Inchantments. A true Charme against this plague is that of the Kingly Prophet: *Non nobis, Domine, non nobis: Not unto us Lord, not unto us; but to thy name give the praise.* Psal. 115. 1. Whilst wee live, as Bernard admonisheth, *Let not this Sacred Charme of the Hebrew King goe out of our heart and mouth.* But who is so cheeresfull to sing this alwaies? Hee which in all things is of sincere and right intention: this excitemeth, and maketh quicke, this teacheth to doe well, and dailly to sing forth: *Not unto us O Lord, not unto us, but to thy Name give the glory:* to thine, O Lord, not to our name, nor to our merits, but thine: all things for the

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greater glory of God. So necessary is a right intention, that without this no man can avoyd vaine glory; which rightly *Cyprian* calleth a most subtil evill, which penetrates the more hidden secrets of the heart, and infuseth it selfe insensibly in more spirituall minds. *Cypr. Descent: et ieiun: initio.* elegantly *Peter Chrysologus*, *Vaine glory*, saith hee, *is a secret poison, the steine of vertues, the moth of sanctity.* *Chry. Sermon 7.* Excellently *John Chrysostom*: *O strong kinde of calamity*, saith hee, *O this furious disturbance, what the Mote cannot corode, nor the Thiese breake into, thosc things vaine glory quite consume.* This is the Canker of the heavenly treasure, this is the Tieze which steals eternall Kingdomyes, which takes away from us immortall gloriess, which like a contagious disease corrupteth all things so because the Devil foresees it to bee an inexpugnable Fortresse, as well against Thieves and Wormes, as other warlike Engines, he subverts it by vaine glory. *Chy. in c. 22. Mat. Hom. 27.*

Behold

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Behold even Heaven is not safe from these wormes. Christ persuads: *Layup for your selves treasures in Heaven. Matt. 6. 20.* and yet neither so indeed are the things altogether secure, which are laid up there; vaine glory creeping behind with a thievish pace, privily asporteth the treasures already laid up in Heaven, unlesse a right intention bee set for their Keeper, which yet may not goe a nailes breadth from the riches committed to her trust: what good soever wee have done at any time, whatsoever wee shall doe hereafter, let us fence on all sides with a most right intention, unlesse it delight us to spend our labour in vaine. The most difficult, as also the most excellent workes are of no moment, unlesse a good intention accompany: all labour is vaine, which a right intention commends not.

This God lookes upon in all our actions, to this hee will aime the reward. Scarcely is there a greater or more memorable designe, then for one to spend his life

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life for another. But although one cloath a hundred Gibbets with his body, put on sixe hundred torturing Wheeles, purple a thousand Axes, and dye a thousand times, unlesse that bee done for Christ, in Gods cause, with a holy intention, hee may dye, but he shall never bee a Martyr; that shall profit him nothing unto heavenly glory. Not paine, but the cause, but the purpose maketh Martyrs; as Hieron witnesseth, Hier. in c. 5. ad Gal. The same reason is, in other things of greatest moment.

Since therefore the intention is of so great nobility, rightly in the divine Leaves is it called the heart. The heart is the beginnaing of life, such a life, as a heart. A man turnes into a beast, if a beasts heart bee planted in him; a beast turns into a man, if a mans heart bee added to him. God would have Nebuchadnezer the King to bee made a Beast, and to live among them as one of them: therefore hee commanded, *Let his heart be changed from mans, and let a Beasts heart bee given him*, Dan. 4. 16.

but

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but G O D would that this Beast should againe bee changed into a man; it was done: and, it stood upon his feet as a man, and a mans heart was given to it. Dan. 7. 4. Such is the intention, the heart of all things, which we doe.

Consider me here I pray you, the same sentence pronounced in two Courts. In the Court of Hierusalem, Caiphas the High Priest being President, in a full assembly of Senators it was said: *It is expedient for us that one man dye for the people, and that the whole Nation perish not.* Joh. 11. 50. This the chiefe Priest Decreed, the rest subscribed.

The very same thing was Decreed in the Court of Heaven, by the most Holy Trinity: *It is expedient that one man dye for the people.* But this same decretory Sentence, was indeed in the Counsell of Hierusalem a thing of greatest folly and injustice; in the heavenly Counsell of greatest Wisedome and Justice: there the Savage heart of Caiphus, and the Senators by his malice and envie was

D 5 stirred

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stirred up, against this one man; but here the Divine Heart was carried with exceeding love towards this man. Thus the heart is the beginning of life; and even as the heart being hurt, death is nigh to all the faculties of the same: so no worke of man can bee tearmed living, which wants this heart, which is not for God: all labour is as good as dead, whatsoever is destitute of this living intention.

Appianus Alexandrinus relates a marvelous thing of two heartlesse Sacrifices. *Iulius Cesar* the same day which hee fell in Court, before hee went into the Senate, made the accustomed Offering: the beast opened, there was no heart. The Southsayer Prophecying, *I know not what of the Emperours death*, *Iulius* laught, and commanded another to be brought, and this also wanted a heart. Marvellous indeed, twice marvellous. *Cicero l. 2. de Divin.* And by what meanes could a Creature live without a heart, whether then at first consumed, or else wanting before? if before, and how did it

live?

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live? if then, and how was it consumed? Whatsoever the matter bee, a Beast offered in Sacrifice without a heart, was a sure messenger of Death; so also a worke without a right intention, is a dead worke; unprofitable, none. Therefore keepe thy heart above all keeping, for out of it are the issues of life. *Prov. 4 23.* Therefore how often soever wee undertake any businesse, either about to pray, or to heare divine Service, or to give almes, or to doe any other thing; let us care for this onely, and before all things, that such a heart as this bee not wanting to us in these actions, that by a right intention wee may doe all things for Gods honour. It is not vertue, nor any right deed, wherunto the best part of all, a right intention is deficient. Looke to your selves that yee loose not the things yee have wrought, but that you may receive a full reward. *10h. Epist. 2.8.*

C H A P. V.



C H A P. V.

Wherein a Right Intention chiefly consisteth; where somewhat of the Act and habite of Intention.

A Strange kind of Covenant, and almost incredible, if one should thus agree with another: We will enter into friendship, but for the establishment of a mutuall League, I will have thy Nose cut off: thy Nose shall bee to mee instead of Bonds, and Seale, and subscription. Yet this bloody and barbarous Covenant would bee more tollerable then that of Naash King of the Ammonites, with the men of a-besh Gilead, which requested they might bee taken into League, and so would serve the King. To whom Naash the Ammonite: On this condition saith he, will I make a Covenant with you, that I may thrust

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thrust out all your right eyes. 1. Sam.

11. 2. The cruell King would make the poore wretches wholly unfit for Warre, for the left eye was covered with a Buckler, the right hee would have thrust out. This therefore hee did, that not onely they should not know how to overcome, but also to fight.

Lucifer the King of Hell, enters into friendship with man upon no other condition, then that he suffers the right eye of a good intention to bee thrust out of his head, that single eye, to be directed unto God. As soone as this League is admitted, Satan sounds a triumph; hee overcomes a man very easily, and makes him his Vassalle, for hee wants that, which onely is to bee used against the enemy. Of this right eye, which Christ calleth *single*, hath hitherto beeene intreated, how necessary, and how without this nothing can please God. Now moreover wee will explaine, what is most agreeable with this eye, wherein chiefly a right intention consisteth.

There was a cause why Christ should

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should reprehend his Disciples, wherein they seemed not at all to have deserved reprobation. The seventy, saith *Luke*, returned againe with joy, saying: *that even the Divells are subject unto us.* *Luk. 10. 20.* for indeed they had performed their parts with credit, and also had done miracles; were they therefore to bee sorry, or weepe for this? but yet Christ replyes to their story. *Notwithstanding in this rejoice not: Your doings O my Disciples, I mislike not; but this truely is not to bee looke upon in your deeds, let not your intention rend hither, nor indeed is this fountaine of joy pure enough, although this bee a rare and great gift, admirable and magnificent, this power over evill spires, yet this worke is not yours, but my Grace, nor does it belong to your safety that the spires are subject, but to others. Others there be, and more excellent gifts, in respect whereof you may soundly rejoice; you are to make most of this one thing, that you are in good esteeme with my Father: but rather rejoice, that your names are written in the booke of*

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of life. Luk. 10. 20. at this let all your actions, your joy leavell at this.

Behold how the Heavenly Physician hath wiped the ill-moystened eyes of his, and dryed the fluxe of their not commendable intention. An ill intention alwaies lookes upon some fraile and vaine thing, and with that is vitiosly contented. A good and pure intent desires not but everlasting things, and if it bee the purest, onely God.

Wee said in the second Chapter, that to beware a fault onely with that mind, lest the fault may bee punished in flames, is an intention not to bee condemned, but by no meanes pure; nor of so great price in Gods estimation. And even as that Citizen is not of so good note, which precisely keepeth that Civicke law of not making Feasts out of the City, yet not for reverence of the Law, but for love of his mony; hee spares his purse, not his credit; for hee should drinke so much dearer then another in Country Tavernes, therefore hee rather Gormandiseth

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in the City : so neither is that altogether the purest intention, to obey Gods Law for that end, that it may bee lawfull to leade a life eternall in joyes : It is good indeed, and better then the former, but it favours of some selfe-love. It is the best and purest intention, and a truely *Single Eye*, which lookes upon God, onely so stedfastly, as that hee which hath this eye, may pronounce most sincerely of himselfe : *I will serve God, for God.* In this sence the Hebrew King heretofore cries out ; *And, whom have I, saith he, in Heaven, but thee ? and there is none upon earth that I desire in comparison of thee : My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* Psal. 73. 24, 25. For thee onely, O my Lord, will I willingly eschew all things, which thou hast commanded to bee eschewed ; gladly will I doe and suffer all things, which shall come in my way to bee done or suffered. That onely thing, *For thee Lord, for thee ; O my Lord, for thee,* is still, still sixe hundred

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hundred times, and still a thousand times, yea continually to bee ingeminated. Let no day passe, nor yec hour, wherein we readily submit not our selves to labour, and even to any trouble, with a fervent repetition of this very thing in our mind : *For thee Lord, for thee* ; both to abstaine from this, and sustaine that : I am ready to doe this, and to endure that ; but *for thee Lord, for thee. For thy sake are wee mortified all the day long.*

Psal. 44 22. Rightly Bernard, Bern. Sermon 83.

Pure love, saith hee, is not mercenary. It is not ignorant that reward will follow the worke, but it never aims at that, nor therefore speakes well, that it may bee well fed; nor therefore does holily, that it may bee copiously repaid. Pure Love sets God before it for a Patterne, which made all things for himselfe, and for his owne glory. *Prov. 16, 4.* It is altogether equall, that man should refuse to doe or suffer no thing for this same Lord and Maker : such was that heavenly Spouse, which saith that *Shee kept all manner of pleasant frutes,*

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fruites, both new and old for her beloved Cant. 7. 13. The fruites new and fresh are, those which spring from the Grace of God in the new Law, such as are to love God, to beleve and hope in God, to pray, to undergoe watchings, fasting, and other asperous things for God; and this is to Crucifie the old man with the affections and lusts, and these are those new and redolent fruits. The old fruits are those workes of nature, to eate, to drinke, to repose, to talke of Affaires, and such like, which yet are to bee offered together with the new; that even when vhee are to doe these things, vhee should never but say, *For thee Lord, I will eate and drinke, for thee will I rest, for thee will I doe all things, that I may please thee alone, although I displease all men.*

And albeit it be not hard to doe those workes of the first sort for Gods sake, yet those workes of the second sort is hard, whereas the inferiour ability of the soule, and more depraved nature, drawes to

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it with an incredible affection, whatsoever it knowes gainefull and pleasant to it selfe; hither it wholly hasteneth, and does that of all that it may not fare ill, and if left to it selfe, serves its owne turne most carefully. Therefore shee is to bee compelled by force, Nature, thatshe permit allthose things to be done for God; that therefore one-ly a man may bee willing to eate, drinke, speake, sleepe, because that pleaseth God; all in that manner as shall bee pleasing to him. And this is it which holy Paul so seriously commanding: *Whether therefore saith he, yee eate or drinke, or whatsoeuer yee doe, doe all to the glory of God. 1 Corist. 10 31.*

Basil demandeth, *By what meanes (I pray) my one eate and drinke to the gl.ry of God ?* To this his owne question hee answers after this manner: *Let him come to the Tab'e with a minde not to loose, and gaping onely after the meate, which onely may command; bring away, bring away, the meate is my owne, I dip in mine owne platter, I live at mine owne cost, therefore I will*

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will take care that I may doe well, and feele my selfe live. We must not so speake, nor so eate, but resolve this in our minde : I have G O D my overseer, therefore I will take meate in that manner, that none bee offended therewith, Gods glory not diminished : I will not bee the slave of my belly, that here I may follow pleasure onely ; neither indeed doe I live that I may eate, but eate that I may live : and may bee fit to take paines. In a word, hee that will take repast without offence, let him never eate and drinke, but doe the same to the praise of God ; For thee Lord, for thee will I eate and drinke ; shee will I seeke for mine end in all things.

But is this to bee our cogitation at that very time when wee come to the Table ? It is to bee noted here, that there is one intention which is called *Actuall*, another which is called *Virtuall*; the *Actuall* is, when one offers to God that which hee doth whiles hee doth it, or whiles hee begins to doe. And surely with this intention wee must begin every day, before

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wee doe any thing, by offering to Gods glory, whatsoever wee are about to doe.

But it is expedient to set before God not a confuse company of workes, and all on an heape, but expressly and premeditately the actions of the ensuing day in this manner : My God, whatsoever this day I shall speake, or doe ; yea whatsoever I shall thinke, I offer wholly to thee : These and these prayers, that and that busynesse, those and these my affaires I consecrate to thee ; nor desire any thing else, then whatsoever I shall performe this day, every hour, my God, may wholly turne to thy honour. This intention whilst it is thus conceived in the morning is *Actuall*, for then the will is in operation. With this so begun one goes into the Church, into the Market, into the Court ; or say into the Tennis-Court, any place of honest Recreation, nor thinks any further, that hee goes hither or thither for Gods honour : and then his intention which in the morning was *Actuall*, beginneth to be *Virtuall*, if so bee that any power thereof

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thereof sticke fast in those remote actions, even as a stone being flung with the hand, whirling aloft through the aire, is swayed, and carried not with his owne weight, but by force of hand. Heere the perpetuall custome of the Saints is to bee noted, who not contented with that matutine Resolution, to congest all their deeds as it were upon an heape, and so deliver them to God in grosse, but as often as they take any new matter in hand, sooften they renew their intention, alwaies repeating that with themselves : *Lord, I will doe this for thee, for thee will I labour, I will think this for thee; for thee will I hold my peace now, and now will I speake for thee.*

This is the perpetuall course of upright men; and there are Divines which deny the said matutine intention alone to bee sufficient, to consecrate all the actions of the day to God. For it is necessary, that the *Virtuall* intention at least wise perswade and promote action: but what enforcement is there from the morning intention, when one at noone comes

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comes to the Table, being admonished by the time, by hunger, by custome, without any remembrance of God, or the Divine Honour. There is not in that matutine purpose any other strength, then that thereby the things be thought good, which afterward are done as it were by command thereof; but those things onely are put in execution, which proceed from hence by a force not interrupted: but that againe oblivion, cogitation, or diverse naturall action breaks off. From hence it appeares, that it is not sufficient for a righteous man, so as to worke deservingly in all his actions, to offer himselfe wholly to God in the beginning of the day, with a purpose of doing all things to his honour: but it is necessary that this purpose be effectuall, & hereunto a generall intention is not enough, but it is requisite, that it bee peculiarly set downe, as for example: A summe of mony to bee given to the poore, which moreover by the vertue of that purpose may bee distributed. This is the mind

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of Divines. *Thom.* l. 2, q. 144.
art. 4. Bonavent. *Dif.* 41. *art.*
1. q. 3. *Et aliorum.*

From hence also it is cleare, why Christ to good deeds promised a reward of glory, yet notwithstanding this Appendix; if they bee done for his Name sake. A purpose conceived in the beginning of the weeke or the day, of doing all things for the love of God to his glory, is truly an Act of Charity and Religion, so much more excellent and of greater worth, by how much the more ample and extended object it hath; yet it puts not the excellency thereof upon all the actions of that day or weeke: for, that the workes following out of such an act, may procure Gods love and heavenly glory, it is necessary that they bee effects thereof; out of a good intention either actuall or virtuall are the things, which proceed from her power, as a Tree springs out of the seed. As if a man bee going some farre journey, about a matter undertaken for Gods glory, all actions to be exercised in the way, or labours to bee endured

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endured, shall bee of singular good estimation, if those bee exercised, these endured out of the strength and necessity of that purpose never recalled. And that wee may summarily speake; the worke of a righteous man gaineth eternal glory, if it bee governed by the act of charity, or a right intention, and bee referred to GOD, as to its last end, either by the present act of a good intention (which is to bee actually referred) or by the fore passed, from whence it may proceed as from the moving cause, which is to bee referred virtually.

Therefore, if wee desire to imitate the examples of the righteous, if wee doe out of vertue, if to consecrate all our actions to God, let us by no meanes bee weary of this not laborious endeavour, but with a matutine purpose renewed oft through the day, and with an actuall intention (which goeth with a surer foote then the virtuall) let us dire. Et all things to God. How often doe mechanicall Worke men examine their

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their worke by a true square, levell, rule? how often in a day doth the Carpenter, or Pargetter with his rule prove the lengths, with his square Angles, with his plummet the altitudes? how often doth the Statuary, Mason, Stone-cutter apply his Compasse? how often doe Architects, Picture-drawers, Mathematicians measure all things, every way by their Wand or Line? so let Christians examine all their doings by the plumbe-rule of Gods holy will, that they may not bee deceived or erre, and least some oblique intention creepe in, and deprave all their goodness.

It is most gratefull to God, in all and every action, to apply the line of his Divine honour after the aforesaid manner. *Blofus* reports of a holy Virgin admonished by Christ, that shee should consecrate all her doings one by one to him, not onely her reading in generall, or writing, but the words she was to reade, the Characters she was to write; nor onely the meate or drinke which shee was to take, but

Pertude

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but the morsells which shee was about to eate, all the words shee was ready to speake, all the steppes shee was to goe, all the breath which either sleeping or waking shee was to draw, shee should offer with a singular affection. *Blofus*. *spir. c. 9.* What other thing is this, then to require that a hundred peeces, which are owing to another man, should be told backe by every halfe penny and farthing? But why doth God require such a strict reckoning of us, as wee note in that speech of Christ, that men shall give an account in the day of judgement of every idle word. *Mat. 12. 36.* It is not for us to aske, why God would have this or that, (for who can say, why dost thou so?) *Job. 9. 12.* But yet the reason is at hand: God will have men to bee exquisitely carefull of his service, vigilant, industrious, and to bee attent upon his whole worship, which may performe that they ought not loosely, perfunditorily, or in a gaping sort, which may never halfe in their duty, halfe before their belte friend, and doc

E 2 nothing

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nothing dissolutely, but looke to all things most studiously and diligently, which day and night may doe nothing else, then seeke how to please their Lord, which strive with all their paines and abilities, to approve themselves to him, whom they desire to please.

This contented industrie of man, is acceptable to God, even in the smalleſt things. Palladius Bishop of Helenopolis, of hiſelfe a young man, On a certaine day, ſaith hee, I came to Macarius of Alexandria very penſive, and ſaid unto him: what ſhall I doe, father, my cogitations afflit me daily casting in that: thou doſt nothing, get thee gone, all thy deeds are in vaine. To theſe Macarius anſwered: ſay thou to thy imaginations, I keepe the walls for Christ. What I beſeech you is more eaſie then to keepe walls, which not onely nor run away, but not ſo much as can bee ſtirred out of place? and yet thiſ very keeping of the walls is greatly to be eſteemed, for that ſingle eye ſake which is caſt upon Christ.

Turned.

There are two things in every fin, Aversion, and Conversion, or ſur-ning

Palladius
c. 20.

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ning away, and turning to. Hee which doth againſt reaſon, Conſci-ence, Gods Law, turns hiſelfe away from God, as a degenerous un-toward ſonne from hiſ father ſtand-ing againſt it, and reclaiming wiþ a loud voyce: stay ſonne, ſtay at home, ſtay: Hee nevtheleſſe run-ning out of the house thrusts hiſelfe into ſome Taverne forbidden him by hiſ Parent. This refractory young man is a double delinquent: hee gets him gone from hiſ father, and goes into the forbidden Stewes. The very ſame reason is of all more grievous offenders. Hee to whom hiſ owne luſt, or dignity, or purſe is of more regard then Gods Law, ve-ry eaſily contemneth Gods Comman-dementis, hee will not be diuen from the doore of that hee loves, there-fore hee turns him away from God, and runs after unlawfull thiſngs; thiſ man forſooth after money thiſ man after a Herlot, the thiſd after other forbiddn pleafures. But which of the two is more grievous in the offence of the rebellious ſonne, whe-ther his running out from hiſ father, or his going into a noſed Houſe?

E 3 surely

surely this flight from his Father seemes more grievous, as it were the cause of his faults following : even so in every sin, Averton from God is the greatest evill, and the Originall of the evills proceeding from thence. After the same manner plainly in every vertue there are two things to be respected. Let the example bee pious liberality to the poore, wherein is seene, both a bountifull hand towards the needy, and a minde turned to Christ, whom it desires to please, and whose Law bee wisheth to performe, which is liberall to the poore in that manner, but yet this conversion to Christ is of more worth then that other, and procurereth very much grace to every action. As much therefore as thou intendest, so much thou doest.



C H A P. VI.

Whether a good or Right Intention can make an evill worke good.

God giving a Sacrifice in command to Abraham : Take me, (saith hee) an Heifer of three yeares old, and a shee Goat of three yeares old, and a Ramme of three yeares old, and a Turtle Dove, and a young Pidgeon. Genes. 15 9. God will not have a Pidgeon alone, unlesse a Turtle Dove be joyned with it, to wit, that Bird which belongs to the kinne : hee admits not a Vultur, not a Lapwing, not a Hawke, into the Society, but a Turtle Dove ; for indeed God requireth, that to all things which wee offer unto him, wee adjoyn the Dove, a sincere Intention : but if any one to this Dove joyne a

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stinking Lapwing, hee shall offer a most ingratefull Sacrifice. Let the Turtle bee with the Pidgeon, let a deed every way not evill be with a good intention : otherwise the Pidgeon and the Lapwing are joyned in unequall marriage. A good intention, and an evill worke, is a hatefull Sacrifice to God. From hence it is manifest how unwelcomme a gift comes to the Almighty from him, who takes from some to give to others, or as wee say, robbes Peter to pay Paul, which clothes the poore, but steales cloth and leather for these Garments. This is nothing else, then to thrust the Pigeons and the Lapwing into one Sacrifice, to goe about to cloath an evill worke with a good intention, which is nothing so. But thou maist not without cause aske the question : why can not a good intention make an evill worke good, when as an ill intention may make a good worke evill? From whence I pray hath an evill intention so much force, that it can corrupt even the best worke, whereas a good intention is noe

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of so great strength, that it can heale an evill worke? A good worke is contaminated with an ill intention, and how comes it to passe that an evill worke cannot be amended by a good intention? if fasting out of covetousnesse bee of no worth, why is not the stealing of Bond-men out of mercy a thing of some desert? most clearly Christ : *If thine eye (saith hee) be single, thy whole body shall bee full of light : but if thine eye bee evill, thy whole body shall be full of darkness.* It seemeth therefore in equall right, that a good intention should bee able to performe in an evill worke, what an illintention can in a good worke. Wee answer, according to Saint Bernards meaning : *Two evils are stronger then one good : where a good intention is noe, although the worke bee good, there are two evils, namely an ill intention, and deceivable error.* For examples sake : I abstaine in a maner three dayes from drinke, and take it very sparingly, for there is no man in a honest inker, that I may answere him at his owne mea-

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pons, for the present I drinke leſſe: that afterward I may drinke more largely.

Here is a double evill: the firſt, an ill intention. I ſuffer thirſt for drunkenneſſe ſake: the other, an error of Faith, which perſuades mee to beleue that this temperance of liquor will not diſplease God. And here is a good worke joyned to a double evill, Intention, and Error, which elegantly Bernard: That the eye ſaith hee, be truely ſinglō, there is required charity in the intention, and truth in election. Bern. *De Precept. et dispens.*) But now where there is an evill worke with a good intention, the intention is the onely good, all the rest are naught. Hereupon though this leaven bee good, it is not of ſuch ſtrength, as to penetrate and change an evill lumpe into better. It is well knownne, In aſymboles, Things ſuch as are Fire and Water, the voyd of a Transmutation is not eaſie: to ny likenes, thinke well and doe ill, are Aſymboles in the highest degree. It is not ſufficient to a good action, to thinke that it is good; it is also neceſſary

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necessary that there be no error or deceite in it: To an evill action it ſufficeth that one onely part thereof bee evill. Moſt diuulg'd is that of Saint Denis. *Bonum conſtat ex integrā cauſā, malum verò ē quovis defectu:* Good conſiſteth of an intire cause, but evill out of every defect. Which Seneca confirming, Adde now hereunto, ſaith hee, that nothing is done honeſtly, but with what the whole minde hath beeſe present and intent upon, what it hath gaineſaid with no part of it ſelſe. Senec. Epift. 82. prop. finem. To walke well, ſaith Hierome, men muſt goe in the middle and beaten path: to doe good with an ill intention, is to bend too much to the right hand; to doe ill with a good intention, is to decline too much to the left hand: whether of theſe bee done the Devil greatly cares not, ſo either of them bee done, ſo the Traveller bee led out of the mid way, whereas that is ever the course of vertue; that which exceeds duth as bid, as that which faileth.

Gregory Nazianzen confirming what hath bin ſpoken whomey duth iach

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saith hee , that it is a thing of greater skill , to restore health to the sicke , then to take it from the sound ; that it is harder for bitter liquor to become sweet , then sweet Wine to become bitter ; for to this there need but a few drops , to that a huge Tub is scarce sufficient . It is a Rule in Logicke : The conclusion followeth the weaker part , where a good intention , and an evill worke is , the whole conclusion is naught . So it is a tricke and meeke couisenage , to goe about to set forth an action of it selfe naught under a good end , to desire so to cover vice with a good intention , as that God may take it for vertue . Excellently Gilbertus , What when a good deed is pretended , saith hee , and not good indeed , but the contrary is wholly intended , shall his eye bee called darke all over , or dimme in part ; To me indeed it rather seemeth quicke blind : For although light bee depurated in the worke , yet none is acknowledged in the intention . But how is the intention good which wisheth not good ? or how single , which bideth it selfe under a bare shew of goodness ? Gilbert

Ma. keth

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bert Serm. 22. in Cant. D. Bernardo in hoc labore succenturiatus . He which recalls to memory the state of former yeares , and weigheth the horrible troubles of the Christian World , and the most grievous rebellion of so many Provinces , will perhaps favourably descend to that opinion , as to suffer himselfe to be perswaded , that many of the rebellious were deluded with a most honest end . Purpose : How great a clamour was there of the parties calling to Armes , and animating one another with mutuall encouragements , but for what end , with what intention & what store mighest thou have heard say : That the Word of God may grow , that the Gospell may be propagated . Many I doubt not , deceiveth themselves with most holy words , which had this one thing in their mouth : Wee fight for God and the Gospell . But O good sirs , if indeed yee fight for God and the Gospell , why doe yee rise up against the lawfull Magistrate ? why without apparant cause , doe yee so cruelly bend your forces against these and these ? This is against God , against Gods

word,

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Word, this the Gospell forbids. The Word of God is not pleased with seditions, nor with tumults, nor with rebellions: neither is any evill to be committed, that any good may come of it. Therefore let goe the most spacious Titles, you shall never cloake as you thinke, a most wicked worke with a good intention. A good end and a naughty meanes are ill joyned together: the Lapwing and the Dove are no pleasing Sacrifice to God. To take by maine force from one what thou maist give to another, is a thing forbidden. A good intention shall never put true honesty upon an evill deed.

In like manner, did not they which murthered the Apostles, purge the deed with an excellent intention? Christ premonishing in a most cleare Prophesie. *The heure commeth saith hec, that whosoever killeth you, will thinke that hee doth God service.* Joh. 16. 2. For indeed therefore were the Apostles killed, that religion should not be innovated, neither strange worships brought into the Provinces. Thus they overlaid a molt grievous

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vous crime with a most vertuous Title, for there is scarce any kind of unrighteousnesse, which may not bee covered with a mantle of honesty.

This is to bee most apparantly scene in Saul King of Israel: one would have sworne that the King was reprended by samuel the Prophet, more out of passion then reason, that Saul dealt providently and with a good minde. The matter went thus. It was commanded Soul, Goe and smite the sinners the Amalekites, and utterly destroy all that they have. God required that men and Beasts together should be put to utter destruction. *I Sam. 15. 3.* But Saul, and the people spared Agag, and the best of the Sheepe, and of the Oxen, and of the fatlings, and the Lambes, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they utterly destroyed. *v. 9.* Samuel therefore comes to him, *And what meaneth then saith hee, this bleating of the Sheepe in mine eares, and the lowing of the Oxen which I heare?* To whom Saul:

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Saul : They have brought them from the Amalekites, saith he, and the people spared the best of the Sheep, and of the Oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed. What harme I pray is here ? is not this a very good intention, to Sacrifice them to the Lord thy God ? Is not this to doe wisely, to spare the best things for use of the Sacrifice , and to consume all the rest that was refuse ? But notwithstanding Samuel weighing this fact in another Balance, Wherefore saith he, didst thou not obey the voice of the Lord, but didst fly upon the spoile, and didst evill in the sight of the Lord ? Yea, I have obeyed the voyce of the Lord, saith Saul, and have gone the way which the Lord sent me. To whom Samuel, Hath the Lord as great delighte in burnt Offerings and Sacrifices, as in obeying the voice of the Lord ? Didst thou feare the people ? but God thou oughtest more. Hast thou offered these things to the Lord ? but obedience is better then sacrifice. Didst thou think that Gods Commandements are to bee ta-

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ken in a more favourable sence ? but Rebellion is as the sin of Witchcraft. Didst thou imagine God not to command that so strictly ? but stubbornnesse is as inquiry and idolatrie. The summe of summes is this : Thou hast done foolishly my Saul : disobedience cannot bee defended with a good intention. To steale Leather closely, and to make shooes of it for the poore , is almes worthy of a halter.

Of the same kind is this : The Master calleth presently for his Servant, which then being drunke, and not able to stand on his leggs, another of the Servants to excuse him ; Master, saies he, hee is not well : Here he lyeth, as he thinks honestly. But is this lawfull ? not at all, a lye is the enemy of truth, it is a fault, although thou cast the cloake of a good intention upon it. It is true indeed which Bernard gives us to understand : A good intention excuseth a wrod or deed which is not so very good, Si non a toto, saltem a tanto, if not wholly , yet at least in part ; to make it bee the lesse fault in him, which loves

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*Loves the right, and does the wrong
unwittingly. Bern. l. de praecept.*

In how great a straight was the most chaste *Susanna*, when she was taken alone in the Garden by the two Elders lying in waite for her? the losse of good name and life was present before her eyes, nor yet that shee might not loose her good name and life, could shee bee drawne to commit Adultery, and forgoe her right intention to God. *Daniel 13*. After the same manner does one secke recreation of minde: he seekes here a thing not unlawfull, a good intention, but if hee set two together by the eares to fight, or wrangle, he shall never defend his ill deed with a good intention. Hee doth the same, which keepes wild Beasts to hunt for lawfull sport, but this is to the dammage of his Neighbour, and divers others, whose Corne hee treads downe, and spoiles their grounds: here indeed is a good intention, but an evill action by no meanes excusable, just like a stollen Hide, and shooes given out of it for an almes.

Augustine

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Augustine confirming all this elegantly. There is much respect to bee had, saith hee, for what cause, for what end, for what intention a thing is done; but those which wee know apparantly to bee sins, wee must not doe with any pretence of a good cause, nor for a good end as it were, nor as if with a good intention. And to distinguish workes good of themselves from others, which are neither good of themselves nor evill, hee adds; Because those workes of men, even as they proceede of good or evill causes, are now good, now evill; which of their owne nature are not sins. But whereas the workes themselves are sinnes, as Thefts, Whoredomes, Blasphemies, or such like, who is it that can say, These things must bee done for good causes, either to make them no sinnes, or which is more absurd, to make them righteous sinnes. Who is it may say, that wee may have somewhat to give the poore, let us steale from the rich, or let us sell false Othes, especially if the harmelesse bee not hurt thereby, but the wicked throwne

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throwne downe the rather by the sentence of the Judge & for two conveniences are wrought by the sale of this one lye , that so both mony may bee got to sustaine the poore with, and the Judge deceived, that a man may escape punishment. Why doe wee not supprese, although wee can , true Wills or Testaments , and put false in the place ? that unworthy people may not have Lands or Legacies , which doe no good out of them, but rather they by whom the hungry are fed, the naked are cloathed Strangers entertained , captives redeemed, Churches reared? why may not those evills be done for these good things sake, if for these good things sake, neither are those things evill : Who may say these things, but hee which endevours to turne the world and all rights and customs upside downe? *August. Tom. 4. 1.*
Contra mendac. c. q. ante med. Therefore in *Augustines* judgment, no evill must bee done, although wee hope a manifold good will come of it. But *Augustine* making this Objection to himselfe : Some man,

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man, saith hee , will say, therefore any Thief whatsoever may bee compared with that Thief which stealeth with an intent of mercy. Who can say this ? but not any of these two is therefore good, because one is vvhorse, for he is vvhorse which steales for covetousnesse, then hee which steales for compassion : but if all theft bee sinne, wee must abstaine from all theft. *Lib. antedict.*
c. 8. After the very same manner wee may say with Saint Austin. If every lye bee a trespass, wee must avoyd every kind of lying, whether it bee the lye of Honour, or the lye of Office, or the lye of compassion. For Service witness the same Saint Austin, If wee lay open this way to sinnes, to commit lesser, that others may not commit greater, all vices will enter in and raigne without bounds or limits, an infinite compasse. To be wise in this manner, what is it else, but to play the foole, or rather the mad man ?

How ill therefore doe Parents provide for themselves and their Children , whiles they gape after all kind of gaine , that they may not leave their issue in a meane estate &

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state. A good end, to encrease their Childrens living, but an evill deed, to steale out of the poore mans Boxe, to rob the Spittle, to hant after all kind of advantage.

In the yeare nine hundred forty nine, *Thus King of Hungary* with a mighty Army invaded *Italy*. King *Berengarius* cast about how to free the *Italian Coast*, and to repell the enemy; a good end, a very good intention, so hee had used a good meanes in the businesse: but surely he tooke no good course, hee did so pill the Temples and Houses of the Commonalty, that from all parts hee shaved a mighty treasure, out of which the *Hungar* could easily measure ten bushells of mony, whatsoever remained hee kept to himselfe, being made richer even by meanes of his enemy. *Luitprand. Ticin. l. 5. Hist. c. 15.*

So also when one desires to be cured, and made well of his disease, a very good end: but hee sends to Fortune-tellers, and Prophets, to Diviners, and Wizards; to Conjecturers, and Magicians,

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this now hee doth very ill, neither shall hee cleare his offence with an honest end. So one sues for an Office, Calling, Dignity; hee desires to rise, an end in it selfe not evill. *If a man desire the Office of a Bishop, bee desireth a good worke. 1 Tim. 3. 1.* but if hee goe about this, lefft a poorer, though a fitter man then hee come before him, if hee bee free of his monie and gifts, if after much bestowed hee promise more, and so climbe high by Silver staires, or if otherwise he remove another out of his place, that hee may succeed into it himselfe, they are naughty deeds, although that which hee affecteth be not evill.

So some body else desires an end of a suite at Law, surely hee longs for a good thing, but because hee annoynts these and these mens hands with silver, and drawes them with bribes to his side, therefore hee corrupts and destroys a good end with base liberality. Evill is not to bee done, that good may come of it: I may lawfully goe into a Chamber, but not through the

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the windowes. So all actions which are destitute of Christian Prudence, shall never put on the credite of true vertue, although they bee done with the best intention. Without Prudence no act is good. *Bee yee wise as Serpents.* Math. 10. 16. Nor does it excuse to say : I thought it was to bee done so, I thought not this hurt would have followed, I thought this man was to bee punished. He was as thou saiest, worthily to be corrected, but not to bee defamed, not so rigorously handled. Many have the zeale of God, but not according to knowledge. Rom. 10. 2. The Jewes were carried with that fervency to the Law of Moses, that wheresoever they could, they went about to extinguish the honour of Christ : behold under the great zeale of the Law, did lye their hate of the Law Maker. But if a good intention cannot throughly correct an evill action, what will it bee to adde an evill worke to an evill intention ? if to use good things ill be evill, to use evill things ill will bee worst of all. The hea-

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venly Spouse is praised for the comlynnesse of her cheeke. *The cheeke are comly.* Cant. I. 10. No body is beautifull, in Bernards estimation, which hath one cheeke blobbed, or is like waxe, it is necessary that both of them smile with a lovely colour. Study faith hee, *to have both these cheeke of thy intention beautious.* Bern. Serm. 40. in *Cant. post med.* For it is not enough that the intention be good, but beside this a good action is required, or at least that which is not evill. Wee must aime at this marke, to doe all thungs with amost sincere intention. Now let us love to be deceived with such specious pretences. *Howsoever I am of a good meaning I have reasons and causes for that matter; I did this and that out of this or that inducement.* I pray let us not deceive our selves, wee shall not get credit to our actions by words, hee is good to small purpose, which is good but from the teeth outward. And truly it is to bee feared, that many times there is little vertue, besides that flattering conceite which b. guileth

us. Affection too too frequently overswais our judgement. And as often as wee are driven upon this or that , either by custome, or some sudden motion which is not good, notwithstanding wee vaine-ly give out that : to Gods glory. Therefore examine thy selfe , I pray good Christian , whether indeed the glory of God hath moved thee to this? or whether some thing else were the cause of it? or whether custome or thine owne affection lead thee hereunto : And how comes it to passe that thou canst make such hast, yea and runne to the Table, to gadding, to sport ; but to those things which are thy duty, and the part of vertue, scarce goe or creepe. Is this to goe about all things with an even pace for the glory of God ? Beleeve mee , such manner of speeches as these are commonly meere pretexts , whereby wee shall never excuse our evill deeds to G O D . What I said I say againe : G O D will have the Turtle to bee joyned with the Pidgeon , not the Lapwing.

A worke every way not evill to bee with a good intention; not directly contrary , no obliquely, but just for his glory.



C H A P. VII.

What are the degrees of a pure and Right Intention.

Experiance teacheth , that wa-
ter which floweth from an
high place , although it ke the
course by diverse turnings and
windings , meander-like , yet at
length ascends to the height of the
first fountaine , and is equalled
with the originall Spring , as is to
bee seene in diverse Conduits. The
very same in a manner wee may
observe in the actions of men ,
which all flow from the intenti-
on, this is the sourse and foun-
taine thereof, for whereas no man
doeth with reason , which doeth
without intention ; by how much

higher then the intention is , by so much also the action : for truly our actions doe sometimes let downe themselves into a deepe Gulfe , and runne headlong into a profound valley , and as it were quite lose themselves.

And that there have beeene some religious men , which being delicately brought up , accustomed to no other then pretious garments , to no other then dainty fare , onely to honourable affaires , would have thought it a terrible trespass before , to handle a Besome , to sweepe a floore , to make cleane but one little Pot . But when they have taken a religious life upon them , accounted it an honour and a pleasure , to doe all those things , and farre baser very readily . So Saint John Damascene formerly the Kings chiefe Præfet of his Court , afterward a ragged Monke , was found by a great man making cleane very Sinkes . Behold into what a profound depth did this water precipitate it selfe ! but like as a Torrent falling from some steepe place , recurs to his fountaine ,

Scouring

taine , so these actions also though the vilest , because they have a lofty Originall , because they are undertaken for Gods sake (for from this intention they issue) therefore they come home to their Originall , and returne to their first fountaine , they take their end and reward both from God , from whom they tooke their beginning . So much it maketh for advancing the most contemptible actions to greatest dignity , to have the highest intention , which is God himselfe . And hereof we have spoken hitherto , It remaineth to shew certaine degrees therein , and those three ; to ascend the uppermost and louest of all these , will not bee hard to him that is willing . These degrees I now assigne in order .

The first is , in all things so to attend the honour of God onely , that all affection to these transitory things may be put to death , by earnestly respecting that onely which may please the Lord . Hee which in hot weather comes home weary of long travaile , suffers all the burden of his Garments to

F 3 hang

At ran-
dome.

hang loose about him, puts off his Hat, throwes away his Cloake, openeth his Doublet, undoes his Coller and his Girdle, so exposeth himselfe to take the coole aire. In like manner whose heart is inflamed with God, hee easily puts off the affection, which formerly hee bore to these fading things. *Bernard* of the inner house, *For how* saith hee, *dost thou perfectly love, or art* loved *unlesse thy mind bee carried* upward in desire of true goodness? *Bern.* i. artedit. c. 69. fine. *Collect* thy selfe to thy selfe, and rest in the onely desire of God. And here the saying of Saint Augustine is most true. *Hee loves thee the less, O* Lord, *which loves any thing beside* thee.

Esther that mighty Empresse, which had *Affurus* reigning over an hundred and seven and twentie Provinces in her power, which might have flowed (if shee would) in all kind of pleasures, yet notwithstanding: *Thou knowest O Lord,* saith shee, *that I hate* the glory of the unrighteous, and abhorre the bed of the uncircumcised.

Neither

Neither had thine Hand maid any joy since the day that I was brought hither, but in thee O Lord God of Abraham. Est. 14. 18, And this is the first degree of a pure intention. *To depart from the love of created things.*

The second is, *A departure from ones selfe.* This teacheth by what means one may not bee mindsull of himselfe, but account it the onely pleasure, to bee satisfied with the Will of God onely. Even as it is a maruellous delight to the blessed in Heaven, to see the Will of God taking its course through the whole world, and even through Hell it selfe as it were with a still Without foo e, nor any thing any where to stumbling. bee found, which can resist his divine purpose. Yea which is most to bee admired, that pleasure does not so affect them, becuse they possessie goods which cannot bee lost; as that God is most benevolent towards them, beares a speciaall respect to them, and doth very much favour their joyes. And this is it which David the King of Israel cryes out: *O give thanks unto*

unto the Lord, for hee is good. Psal. 118. 1. O give thankes unto the Lord, not because hee hath made me of a Shepheard a King, not because hee hath made me of a poore man a rich man ; nor therefore because hee hath promised to give mee so great things besides. But confessē unto the Lord, because he is good, because his mercy endureth for ever. This is another degree of a pure intention, yet not easily to be exceeded by that which the Kingly verse thus noteth : *Men will praise thee, when thou doest well unto them.* Psal. 49. 18. In this de- gree therefore one forgers and for- sakes himselfe, which is not so ready at hand with all men : for it is not hard to forgoe ones goods, but very hard to forgoe ones selfe. This forgetfulness of ones selfe consisteth in vertue.

The third is, when a man ser- veth God, not onely that it may please God, for yet this also hath I know not what humane respect in it, but because God pleaseth him in this service, or it pleafeth him to serve God in this manner, or be- cause

cause God is good, that hee vouch- safeth to accept of our endeavours, and sheweth himselfe to bee taken and contented therewith, The di- vine Psalmist, *I will goe forth in the strength of the Lord God : and will make mention of thy righ- teousnesse onely, Thou O God hast taughte mee from my youth up untill now: therefore I will tel of thy won- drous workes.* Psal. 71. 14, 15. I truely am a man unlearned, for I have not knowne Literature, but I doe so well understand Gods Om- nipotency and Justice, that I have nothing more frequently in my mouth : I will therefore most gladly serve this so good, so po- tent, so just a Lord, and for that cause will I serve him, because he is so good, so potent, so just. Ber- nard, O pure, saith hee, and spot- lessse purpose of the Will, and indeed so much the more spotlesse, as there is left in it no mixture of her owne. See affect deisariest : to bee so af- fected, is to bee deified. Bern. de dil. Deo.

Christ about to charge the first of the Apostles, very accurately

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stirring up this parest intention in him. *Peter*, saith he, *lovest thou mee?* This now I doe, that I may commend the care of my Office to thee, and commit my sheepe to bee fed, but thou canst not execute this duty, and undertake my part, without a most pure intention. Therefore my *Peter*, *lovest thou mee?* neither did Christ before asigne this charge to him, then he had three times plainly pronounced, whether his heart, eyes, and intention went, and had said, *Lord thou knowest that I love thee.* At length Christ: Therefore my *Peter*, if I doe so much please thee, and thou wilt serve mee for mine owne sake, now I commit my Flocke unto thee. *Feed my Sheepe.* Joh. 21. 15. O Prelates, O Bisshops, and Arch-bishops: O Princes, O Magistrates, and Presidents, O Judges and Guides of the people, take heede whither your eyes, whither your mind and intention is carried; see what yee seek, whether your selves and a greyn of your subiects, or else the safety and good of your Subiects:

Marke

Lib. i *Intention.* 107

Marke whether yee plead rather your owne cause, or the Common Wealths: consider, I pray, whether yee looke after God and his glory, with a most pure intention ia allthings. *Be wise now therefore O yee Kings: bee learned yee that are Judges of the earth.* Psal. 2. 10.

The Emperour *Augustus* in times past dismisseſ a young man from the Warre, which carried not himſelfe like a good Souldier, and when the yong man required, what anſwer he ſhould give his Father at home? *Augustus* to him againe, *Tell him, saith he, that I doe not please thee.* He would have ſaid, *Thou doſt not please mee, therefore I can very well bee without thy ſervice.* WEE Christians, let us doe ſo with God, that every one may thinke thus for his owne part: Lord, I deſire to ſerve thee, and will ſerve thee to the uermot of my power, because thou pleſeſt me exceedingly in all things; for that cauſe, my Lord, plainly for that, and with this very intention will I ſerve thee, as long as I live, and ſet all my veinet to worke uppon

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pon this, that I may spend all my desire, and my selfe wholly upon thy service, because thou canst not but please me. This is a sincere and pure intention indeed, this is *Midas* his rod, turning all it touches into gold.

But this intention because so pure, therefore also so delicate and impatient of all mixture. Gardiners know that some fruits are spoiled onely with a fall to the ground; scarce any faire Apple, or Peare falleth from the Tree, but it gets some scarre, and shewes it selfe hurt. A sincere intention is a tender fruite, and is marred but with one dash against the earth. To serve God, for feare of eternall punishment, is not a thing forbidden, nor is this feare, evill, but yet it is servile: unlesse it were good, *David* had not well said, *My flesh trembleth for feare of thee, and I am affraid of thy judgements. Psalm. 119. 120.* Norwithstanding Divines say, that hee should sinne, which should thinke in this manner, if there were no Hell, I would commit this offence, for such a thought

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thought would proceed from a perverse will. To serve God in hope of an eternall reward, is a better mind then that before, yet not the best. I have inclined my heart to keepe thy Statutes alway even unto the end. *propter retributionem*, for great is the benefit thereof, according to Hieromes Translation; or as we finde it *Psalms. 19. 11. In keeping of them there is great reward.* To serve God for Gods sake, this is the best and purest intention of all. *O give thankes unto the Lord, for hee is gracious : because his mercy endureth for ever. Psal. 118. 1.* This last intention is continually to bee inculcated by all men, for the greatest respect is to be had, with what minde one doth all things: at this point lyeth the eternall, exceeding great recompence of reward

There was one which was about to counsell his very good friend, did first demand of him: *Hast thou any silver which is pure and unmixt?* I have, saith hee, five hundred Florens more or lesse. Hee againe: *If thou wilt heare me,* saith

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faith hee, Doe not turne it into cash, but prepare it for some other present: Should I give it for a present, saith hee? my meanes will not beare this. He once againe: *My deare friend, saith hee, thou shalt give it in this manner, and grow rich by giving. Beleeve mee, to bestow fifti, is the way to bring encrease.* This shal doe by my advice, thou shalut get a Basin and Ewer made of thy silver, and give to the Prince: the first weeke after five thousand Philips will returne to thee, together with thankes and ample favours. I engage my house, if it come not so to passe. This Lord can endure nothing lesse, then for any thing to bee given him gratis, and hee recompences all liberality towards him with so great interell, as a man would esteeme the present ten times of more worth then it is. Therefore give unto him, if thou wilst encrease thy estate by venturing. The party gave his friend infinite thankes, and promised hee would use his counsell. Have yee understood this? The Intention is after the very same manner:

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manner: Some serve God, and like vyle and abject soules they feare torment, they stand in awe of hell, very Drudges. Others do like Pensioners, which that they may get a place of publike main-tenance, lay out all their money; for so these shall be ever provided for: So very many serve God in hope of reward for heaven as their wages, proper servants. Others in conclusion serve God for love, as children a most loving parent. A son under age, when his father makes a feast, standeth amongst the servitours, and ministreth to the guests, yet thinks upon no recompence, for he is the son, which often heareth that sweet one from his father; *Sonne thou art ever with mee, and all that I have is thine.* Luk. 15. 31. Such, O Christians, such altogether let us likewise bee, not slaves, not servants, but Sonnes, since God himselfe vouchsafeth so great honour to us wormes and no men, for behold what manner of love the father hath bestowed upon us, that wee should bee called the Sonnes of God,

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God. i Job. 3. 1. Doth not a Servant also, which is any thing ingenuous, account it a great matter, that his master is pleased with him, and likes well of his service? this is dearer to him then Gold. May not the Sonne therefore repute it the greatest riches to please his Father? Chrysostome: Requiest thou, saith hee, another reward yet, besides this very thing that thou hast deserved to please him? thou knowest not at all how great a good it is to please the Lord Chry. l' 2. de comunit: cord. Be yee therfore followers of G O D, as deare Children. Ephes. 5. 1. Let it delight you, not to sell, but to give all the silver of good workes to G O D, nor to require wages or reward for them: so there will returne not onely a thousand Florens for an hundred, but also so many and more for a farthing. Chrysostome fitly admonishing: Let us not thinke, saith he, that we shall want our reward if we do not for reward; yea for this very thing our reward shall bee greater. Chry. Hom. 5. in Epist. ad Rom.

For

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For every worke by how much lesse it aunes at the gaine of the doer, hath so much the purer intention, and is it selfe the more perfect. If wee bee Children, then Heires, Heires of God, and joyned heires with Christ. Rom. 8. 17. God is more ready to tender gift for gift, then to set up a Brokers Shop, and put mony to exchange.

The Daughter of Pharaeh King of Egypt, hired Moses his mother for a summe, to bring up the little one for her, but shee not periwaded with the mony, but induced with motherly love, very readily did what shée required. Such eyes as these, such a loving intention as this will God have: for they which serve God for hope of reward, or feare of punishment, leave him so, as wee doe meate and drinke, not for themselves, but for our owne sake. Here immoderate selfe love intermixeth it selfe, which Christ setting forth in his owne colours: Yee seek me, saith he, not because yee saw the miracles, but because yee did eate of the loaves and were filled. Joh. 6. 26. The

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The Divell in this case tryeth every way how hee may either corrupt the intention, or that which hee cannot corrupt, hee may at least wise affright. Two certayne men, lived in a solitary place, rather to God then themselves in great unity, and no lesse proficiency. The fiend envying them these treasures of life in so great poverty, and that hee might let a trappe in their way, puts on an Angel of a glorious shape, so appearing to the elder, that hee might deceive them the better. *I am a Messenger, saith hee, of no good newes to thee, or surely to thy Associate, for that young man thy fellow Soldier and companion in this holy conflict, being sonne kyronne of God, is alreadie destined to eternall flames, therefore what ever hee doth never so well, hee doth all in vaine.* The old man was astonished at these speeches: *O terrible newes saith hee! therefore must this young mans so excellent paines and endeavours come to nougat!* ah, my soule pities it. Here againe the Angel from Hell: *I knew, saith hee, that thou wouldest*

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wouldest heare this not without sighes and groanes, but yet the Divine Decrees cannot bee rescinded: So vanishit out of his sight this most beautifull Bugbeare. By this meanes the old man could never looke upon the young man his Companion without a deepe sigh, presaging his grieve. At length the young man noted it, nor deferred to aske, what the cause was, that, as often as hee lookt upon him, did withall fetch a sigh? whereat the old man againe shewing the same pittifull expiession: why dost thou enforce mee, saith hee, to repeate mine ineffable sorrow? thou maist with mee to hold my peace here, rather then speake. This same tergiversation of the old man greatly stirred up the young man to extort his answer. The old man therefore wearied with many entreaties, that hee would declare Speake out whatsoever it were, at length not without groaning. *It is signified unto mee, saith hee, that thou art to bee dimmed and strivest in vaine for Heaven.* Here the young man with a singular alacrity:

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my Father, saith hee, let not this trouble or afflict thee : Hitherto I have served GOD not as a mercenary for Heaven, but as a sonne out of duty, because hee is the chiefeſt good, to whom I owe my ſelfe wholly, whatſoever hee may finally determine of mee. The elder admiring ſo ſincere Intention of minde; let us ſerve GOD ſaith hee, to the uitermoſt of our ſtrength: that good Father cannot put off a Father: hee hath care of us.

Neither did GOD deferre to ſhow his fatherly affection towards ſuch obſequent Children. Shortly after hee ſent downe his true Angel to perſuade the old man, not to beleefe the Tales of that cheating Diuell, that the young man was ordained by God to eternall rewards, and that he was ſingularly well pleased with ſucha generous mind in his ſervice. God will therefore be ſerved of us, not to that end that we may escape the bottomles dungeon,nor to that end that we may inhabite the heavenly Temple; but because hee is moſt unworthy of the duties of

Lib. I *Intention. 117*

of all men and Angels : wherefore the greateſt reward of good deeds is, *To please GOD.* For indeed GOD is of ſo great goodneſſe and liberality, that hee doth not reject the homage even of Slaves fearing Hell, or ſervants hoping for heaven, but they which ſerve a plainly voluntary and free ſeruitude; theſe he embraceth as truely loving Children, to every one of theſe anſwereth that lovely ſaying: *Sonne, all that I have is thine.*

CHAP. VIII.



CHAP. VIII.

What an ill intention is.

More sub-
till

THe Waspe is a little Creature, but that member which it hath strucke, how doth it ake, and beat, and burne? The Gnat is a much smaller Fly; how slender a Nebb hath it? yet therewith as with a Gimlet it draweth blood, and the part which it hath wounded, presently swelleth. What is thinner then the sting of a Scorpion? the eye can scarce perceive it, yet therewith as with an invisible Dagger the whole man is stabb'd to death. How great a lumpe of Dowe doth a little Leaven passe through in a few hours? one little measure of Vineger, or a drop of Gall, spoyleth a whole Vessell of generous Wine. An ill intention is so strong and cruell a Poison, that it depriveth

veth any good action whatsoever. Wee have hitherto entreated of a good intention, what it is, and how necessary. Now moreover we will discourse of an evill one, and declare how this Leaven, how this filthy poison infecteth the best things: how this subtil sting of a Scorpien killeth without more adoe.

The Statue appearing to King Nabuchadnezer, was a prodigy for price, matter, and magnitude; an incomparable Tower of Gold, Silver, Brasse, Iron. But because the lower part thereof was not fime, because the feet were of Earth and Clay, therefore one little stone did so shiver this precious heape, that not so much as a Tyle was left fit for use. Then was the Iron, the Clay, the Brasse, the Silver, and the Gold broken in pieces together: and became like the Chaffe of the Summer threshingfloores, and the wind carried them away. Dan. 2. 35. Even so an ill intention doth so batter a good worke whatsoever it be, that it leaves it not the least goodness behind. That which hath

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hath an evill end, is it selfe also evill. Those two hundred and fifty seditious Princes of the assembly offered incense; every one of these had his Censer. Thou wouldest have said there had beeene as many Priests, as there were heades of this Function. Overagainst them stood Aaron by himselfe. So on both sides they did the same thing, as if they had strove who should better execute this Office: which part therefore overcame? which did more please the Lord? God was extremely against them all, not because their Censors were little worth. For Aarons Censor was of the purest Gold, but these mens Brasen. Vide Jacob. Salianum Tom. 2. Annal. vet. test. Anno Mundi. 3547. n. i Numb. 16. or because their Incense was lesse fragrant, but because their intention was the worst, whereby they endeavoured to draw Moses and Aaron into hatred with the people. Wherefore they were all swallowed up by the revengefull earth, And they went downe alive into the pit, and the earth closed upon

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upon them, and they perished from among the Congregation. Their Censers were mad. broad Plates for a covering of the Alter, that it might bee a perpetuall monument to the Israelites, whereby they might bee put in minde, that God bareth not respect to the action, but to the intention. That whiche hath an evill end, is it selfe also evill.

How great things have beeene done in all Ages, and are at this day done in the world, which to humane eyes may seeme most excellent, most holy, whereas the all discerning eyes of GOD, condemne the same as starken naught? And note mee I beseech you, the Royall young man Absalon, how humane, how obsequious, and how modest was hee? First hee stood early in the morning at the Kings Gate like a Porter, and when any one came to doe him obeysance, Absalon put forth his hand, and tooke him, and kissed him. 2 Sam. 13. 5. Who eversaw a young man of the Royall Bloud equall to him in courtesie? for if any one came about busynesse to

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the Court, hee called him unto him in a friendly sort, asking from what City hee came; which as soone as hee understood, most familiarly cheares up the man: thy matters saith hee, seeme to mee good and right; but there is no man deputed of the King to heare thee. O what a clement and benigne Lord is here, and how fit will hee be hereafter to sit at the sterne of the Kingdome, and beare rule! for saith hee, O that I were made Judge in the Land, that every man that hath any suite or cause, might come unto mee, and I would doe him Justice. Behold a mighty friend, both of labour and Justice. But who may not see that under this stone lyeth a Scorpion, which most subtilly poysoneth all the deeds of *Abfolon*? For to what end is all that mildnesse, and prolix courteous? to what end are so many Complementing services? to what end riseth hee so early in the morning, taketh commers and goers by the hand and kisseth them, promiseth himselfe a Judge, but that hee may strike off the

Crowne

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Crowne from his Fathers head, and set it on his owne? That which hath an evill end, is it selfe also evill.

Besides, what is more holy then to vow to God and pay? this very thing did the same righteous, I may so say, deceiver *Abfolon*: hee vowed a Sacrifice and Pilgrimage, and for that cause requesting leave of his Soveraigne Father to be gone: I pray, saith hee, let mee goe and pay my vow, which I have vowed to the Lord in Hebron, for thy Servant vowed a vow, while I abode at Ge-shur in Syria saying, If the Lord shall bring mee againe indeed to Hierusalem, then will I serve the Lord. Is not this an excellent act, what is better then the same? I vowed a vow, saith hee, and will sacrifice to the Lord. All this seemeth very worthy of praise: but what is the drift of all this? deceitfull, perverse, impious. That hee might thrust a good Father out of his Throne, and reigne himselfe, hee invented all these things, all tended hither. From hence was it a wicked vow, a wicked Journey, a wicked

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ked Sacrifice. That which hath an evill end , is it selfe also evill.

Of the same painted wickednes was that *Galilean Foxe Herod*. This King also counterfeited a Pilgrimage, to goe to worship the new King of the *leunes* : *That I, faith hee, may come and worship him also. Matt. 2. 8.* Had not this I pray beene a holy Iourney ? yes truely : but with what intention had hee come ? that he might murder the little Infant newly borne in his Cradle. That which hath an evill end, is it selfe also evill. But how frequent is this in Princes Courts ? what a daily thing almost, to cogge, and dissemble, to kille the hands, and stretch them out at length, to bow downe at other mens knees, to act a thousand pleasing tricks, to omit no ceremonies, to promise all humble service, to faine himselfe an entire friend, to droppe words sprinkled with Sesamum and Poppie , to speake meere hony. But where is the heart and intention ? The tongue is in hony, but the heart

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in gall. The hands indeed are benevolent, the mouth full of humble services , the countenance promiseth friendship, but the intention whispereth the contrary. This many times wisheth the Gallowes, the Rope, the Divell , and all the crew of ill fortune to take him. The tongue indeed saluteth very kindly ; there is not any one, my Brother, that I had rather see, then you : the intention addeth, but upon the Gallowes. The congue, as it is taught, very readily prates : I desire nothing more, then to serve my Lord ; the intention suggesteth : but for mine owne profit. The tongue most efficiously wisheth : I would I could gratifie my very good friend in some great matter : the intention shewes how, but without my paines. O Herod, O Foxe, how farre different is this, to say, and thinke the contrary to what thou sayest ? It is easie to vent words, but to adde a good intention to every word and deed, this is vertue.

Exquisitely Publius Mimus :
Looke now, saith hee, how full bands

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one offereth unto God, as how pure. For a testimony hereof, I propose two Suiters together, *Ezechias*, and the *Pharisee*, who out of the same kind of Petition doe supplicate the Divine Majesty. King *Ezechias*: *I beseech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart: and have done that which is good in thy sight.* 1 King. 20. 3. The *Pharisee*: *God I thank thee that I am not as other men are.* What else is this then to say, That hee had walked before G O D in truth, and with a perfect heart? which also *Ezechiah* spake of himselfe. The *pharisee* goes on: *I fast twice in the weeke, I give Tithe of all that I posseſſe.* Luk. 18. 11, 12. Both of them commendeth himselfe, the Prayer of both is the same in substance: Why therefore did his please, but this mans displease? Saint *Gregory* resolving this doubt: *It falleth out many times, saith hee, that the just and unjust have words alike, but yet alwaies an unlike heart: and out of what speeches the Lord is offended by*

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by the unjust, in the same manner also hee is well pleased of the just. Behold the *Pharisee* justifieth himselfe in deed, *Ezechiah* in affection: why therefore doth he offend, and this please? Almighty God weigheth every mans words by his thoughts, and they are not proud in his eares, which proceed out of an humble heart.

But I propose other two, doing very like one another with farre different conceites. *Thomas Aquinas*, a holy man, and the *Trojan adulterer Paris*, Saint *Thomas*, as they remember of him, sitting at meate, cast his eyes very steadfastly upon a beautifull woman, being demanded the cause of it by one that satte neare somewhat offended therat: *I admired saith he, the Creator of the World: for if there be so much beauty and comlineſſe in created things, the Maker and Creator himselfe must needs be infinitely more comely and beautifull; if fraile men doe so excell in favour in this Pilgime state, what shall the blessed bee after the resurrection in Heaven?* *Vide specula p. Ioan: Da vid*

vid. spec. 9. pag. III. So Thomas Aquinas rose from the Table with a free conscience and good intention, and encreased in the love of God. And perhaps this holy man did no lessse out of verue, then Prior Abbas, which did the contrary, which would not so much as looke upon his owne sister, a sickly old Widew woman but presented himselfe to her with his eyes shut. Like unto Thomas Aquinas in fact, but not in mind, was the lascivious yonker Paris, which did not much otherwise at Menelaus his Table, where hee continually beheld Helena none of his wife, but with unchaste eyes, but to his owne and the perpetuall infamy of his friends, for hee thought upon Rape, lewdnesse, adultery. That which hath an evill end, is it selfe also evill.

I propose three other Persons, Christs mother, Christs Disciple, but whom hee called a Divell, and Christs Hostesse, whose Action was in a manner all one, but their intention most unlike. The mother of Christ a thousand times saluted her Son in his swadling bands with a reverend

reverend kisse. Magdalen kissed the Lords feet with like reverence, when Simon the Pharisee was reprehended for neglecting this duty: but even Iudas Iscariot also fastned a kisse on his Masters mouth. Here is as unlike desert, as intention. His mother obtaineth a mighty encrease of Gods love and favour. Mary Magdalen pardon of her sinnes, Iudas Hell. From whence is this so great inequality in a mother, Disciple, Servant, kissing the very same man? The Mother did this out of most chaste love; Magdalen with a most religious affection; Iudas with a most wicked desire of betraying him. That which hath an evill end, is it selfe also evill. The same is to see in many other things, one stayeth by his sicke friend, not because he is a good friend, and mindfull of his duty, but because he is an insinuating companion, yea because he is a Raver, which from the next hill spieth Cattell fainting sick, and ready to kicke up their heeles; he waiteth for death, and expecteth a Legacy. Loe how an ill intention doth nift fitfully corrupt a good action. In like manner, both Herod and

Zacheus desired to see Christ; the action of both was all one, but unlike the intention. The Chirurgeon binds a sicke party very fast, hee wounds his arme, cutteth off his hand, saweth off his legge, yet thankes are given him, and Gold for his painment. A Thiefe likewise maimeth a man, but the Gallowes is due to him for his reward: and the reason is, hee addreſſeth his weapon, that hee may cure the hurt, but this man, that he may hurt the sound.

After the same manner a godly man takes up a stome, that hee may lay it unto the building of a Church; an angry man also takes up a stome himselfe, but that hee may throw it at him whom hee stomachs. Two men goe together to an eminent Ci-ty, the one in some religious behalfe, the other to kill his enemy; a reward from Heaven belongs to the one; to the other from Hell. intention maketh a difference of reward. There was one, which intending to doe another a mischiefe, would take upon him to cut open a great swelling; was hee therefore to bee thanked, or receive a recompence for this, because hee

he launced an impostume, which the Chirurgeons hand feared, and cured him by a desperate aduenture, whose destruction hee longed for? perceive you how there is not any great matter in the action it selfe; but in the intent of the doer: so he seemeth not to have conferred a benefit, which did good with an evill mind; for the benefit came by chance, an injury by the man. Vide Sanc. l 2. Debet. c. 13. initio. Ciceron. l 3. de Nat. Deor. Valer. Max. l. 1. c. 8. Plutarch: *De utilitate ex inimicis capienda.*

A fault out of forgetfulness, neglect, error, deserueth not so many stripes. But when there commeth intention and a will to resist, this shall scarce bee expiated with a hundred blowes. For this of stubbornesse and contumacy, is as the sinne of Witchcraft. Excellently and truely Bern. *The pride, saith he, of the contemptuous, and obstinacy of the impenitent, even in the least Commandments, maketh no little fault.* Bern. l de præcept. & disp. Heere wee must bee very cautious, least in any kind of offence:

fence to negligence heedlesnesse, in obedience there come pride, contempt, pertinacy, for by this meanes vices doe wonderssly multiply themselves, and grow beyond measure. And for as much as those which I sayed, are lurking faulcs, an evill intention addeth an abominable weight to them, with marvellous celerity; Therefore the Divell cares not so much what good or evill wee doe, so hee can obtaine this, that wee may doe good with an ill intention. *Gregory* of this craft of the Divell: *He seeth the whole Tree, saith hee, to bring forth fruite for him, which he hath infected in the root with his venomous tooth.* And in *Bernards* judgment, a naughty intention doth quite Condemne a good man. Christ himselfe most apparantly: *If thine eye, saith hee bee evill, thy whole body shall bee full of darknesse.*

But there is a sort of Wizards in the world to bee found all about, whom GOD will never admit into Heaven, namely, good workes clad with an evill intention. It may bee

be said of these Divels elses: *A wolfe playes the Thiese in Sheeps clothing, vice goeth in the habite of vertue, Satan looketh like an Angel of light.* *Iob.* Mine owne clothes, saith hee, shall abhorre me. *Iob.* 9. 31. I am so filthy, and full of lothsome corruption, that mine owne Garments detest mee, as if they scorne to touch a man so impure. The Garments are externall good workes, these doe abominate, condemne, contemne him, which inwardly and in mind is so ulcerous, and flowes with evill intentions, even as if they grieved, that a man should bee so faire without, and foule within. *If thine eye bee evill, thy whole body shall bee full of darknesse,* although thou put a sheep skin about it, or a cloake of vertue, or an Angels Garment. *Gregory:* *When even any right thing is done with a perverse meaning, although it bee seene to shone bright before men, yet it is proved dark by the examination of the secret Judge.* *Greg. l. 28 mjr. c. 6.*

And this God evidently shewed on a certaine time. The same holy Writer

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Writer relates a marvellous thing in this manner: *Fortunatus* Bishop of *Todi*, a man of wonderfull sanctity, by Prayer cast out a Diuell which possest a man, the Diuell being driven out of his Lodging, that hee might make up his injury, God so permitting, put on the habite of a Traveller, whom counterfetting out of subteltie, he came into the City about twilight, and like a poore exile began to cast out complaints against Bishop *Fortunatus*, and, Loe, saith hee, what a holy man is *Fortunatus* your Bishop; see what hee hath done, hee hath excluded a man which is a stranger, and over-taken by ill fortune from his Lodging: Whither shall I goe? there is none that may receive mee into his house. Whiles hee maketh this lamentation, a Citizen heareth it, sitting by him, the Fryer with his wife and little Child, and by and by with an envious curiositie he enquireth more narrowly, what wrong the Bishop had offered him? As soone as hee heard the complaints of the subtile stranger, freely

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freely offered his owne house for an Inne, not so much that hee might shew courtesie to a stranger, as that hee might traduce the Bishop whom hee wished very ill: So drew the counterfeit Diuell along with him to the Fyer side. Heere when they had had much discourse, his Guest suddenly leaping out a doores, takes up the Child, and with all violence throwes him into the fire, and killed him. *Greg. t. 1. Dial. c. 9.* Alas wretched Parent, confesse at length, either whom thou receivest into thy House, or whom your Bishop rootest out of his Lodging. Hospitality is a most laudable vertue, but if an evill intention deprave it, it degenerates from vertue to vice. To entertaine strangers was a most commendable thing even in that great *Abraham*, but if a good meaning bee swanung, a Diuell is as soone received as an Angel. All other vertues are in the faire manner, whereunto if a wicked intention insinuate it selfe, the evill spirit findeth an open Inne, which hee may take up at his pleasure,

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sure, and maketh a man an Idolater, that hee may adore his owne belly, his owne mony, his owne Treasure Chest, or the Table whcreon hee eates, which is seene to bee the course in every deadly sin. *If thine eye be evill, thy whole body shall be full of darkenesse.* Ah, how circumspectly must we attend here, that wee weary not our selves in vaine, and throw away our paines, least we loose all the reward to bee obtained by good deeds, by an intention that is not good. Therefore with the sweet Singer of Israel, we must continually pray : *Create in mee a new heart O God, and renew a right spirit within me,* that so I may desire to serve, and please thee in all things. *Psal. 51. 10.*

CHAP. 9.

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CHAP. IX.

*How the publication of a worke
may discover an evill
Intention.*

The Hebrew Spyes, sent by Iosua Captaine of the Warres, having entred the City Hiericho, tooke Rababs house the Harlot for their Inne. She received them, hid them, fed them : They, that they might requite the kindness of their Hostesse, after thankes, promised a matter of great moment, but upon that condition : *If, say they, yee utter not this our busynesse : but if thou utter this our busynesse, then wee will be quit of thine Oath which thou hast made us to swaere.* Iosu. 2. 14. 20. The men were wisc enough to know it could hardly come to passe, that they should

should bee altogether indecryed: And indeed the Neighbour smelling the busynesse as close as it was, presently brought it before the Magistrate. But Iosuahs men required no more then this very thing: *Doe not thou betray us*, for if it be revealed by thee, that we are here, we will not pay thee a farthing for our entertainment, we wil not stand to our promise. Good workes are Spyes, and Letter-carriers to heaven, which being strangers in this world are hated of all the Citizens. The world reckoneth Cousenage, Iniquity, Vice, Deceit among her Citizens. Moreover those Spyes doe promise us rewards, which neither eare hath heard, nor eye hath seen, to bee given then by that great Iosua Christ, when hee shall come to burne Hiericho, that is, this World. But they require that condition: *If thou utter not our busynesse*. When thou doest thine Almes, Christ admonishest, doe not cause a Trumpet to be sounded before thee. Mat. 6.1. vertues vanish in a flourish.

For indeed boasting and vaine glory is so full of tongue, that there

there is nothing which it doth not at once betray, and bewray. This Speake and prating Monster therefore must spill. have not onely her mouth, but her feet and hands tyed, that it may not be able to give any token of the heavenly messenger, good Workes undiscovered. It is often up with that precept of Christ: *Take heed that yee doe not your Almes before men, to bee seene of them*. When yet in the same Sermon hee commands: *Let your light so shine before men, that they may see your good workes*. In what sort these agree, and who is the betrayer of good deeds? now wee will dispatch.

One of Jobs friends demandeth of him: *Can the Rush grow up without mire? or can the Flagge grow without water?* Job. 8. 11. Bulrushes are greene in Marshes and Poads, nor indeed can the Rush prosper without mud, nor the Flag without water: But these stalkes yield no fruit, no Figs are gathered from hence, nor any thing which is fit for humane uses. So you may find many, whose outward

ward habite is neate and trimme, which say and doe many things daintily, but therefore because they have both Auditors, and Spectatores, therefore they grow up and flourish, whilst they are seene and praised ; this maketh the Rush lusty , the mire of humane praise : when such men as these leave off to bee commended, they leave off likewise to bee in their fresh Colours. For because, saith *Gregory*, *Hee studied to doe rare things without right meaning thoughts*, bee shewes that hee flourished without a root. *Greg. l. 8. mor. c. 24. ante finem.* Which the same holy man much lamenting. *It is great idleness*, saith he, *to performe laborious matters, and gape after the aire of praise*, with strong endeavour to follow the heavenly precepts, but seeke for the reward of an earthly retribution. *Greg. ibi. c. 25. initio.* For that I may so say , Hee which for the vertue hee expresseth, desirereth the favours of men , carries a thing of great worth to bee sold for a meane price. Hee asketh the mony of a little transitory speech,

for that which might gaine him the Kingdome of Heaven. Hee selleth his worke therefore at a sorry rate, because he doth great matters, but hath small commings in.

Plato , when hee had invited some of his more noble friends to Supper, and had commanded the Banqueting roome to bee drest up after the best fashion ; in rusheth *Diogenes* the Cynick, and with his beastly and durty feet began to trample the Carpets. *Plato* entring with his Guests : What dost thou, saith hee , O *Diogenes* ? I tread upon *Platoes* pride, saith hee : Thou treadest upon it answered *Plato* , but with another greater pride. There was certainly a more unbridled kind of state in the mind of *Diogenes*, because he was poore, then in *Platoes*, who presented all that bravery to the eyes of his friends , not to himselfe. So you may find very many, both proud and poore together, which in their owne eyes seeme better and holier then other men , which are rich onely under this colour , because they have nothing : as if the Lord had

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had commended a low estate, nor a lowly mind; and as though it were vertue to want, and not rather to take want in good part. That same Diogenes suffered many things hard to bee borne, but with that mind, that hee might draw every bodies eyes to looke upon him. Therefore when in the deep of Winter hee went into the cold water to wash himselfe, and the people came in abundance to the spectacle; and some also pitying the man, did as well entreat that hee would spare himselfe. Plato among the lookers on cryed out: *If yee will have pitty upon him, get you gone.* Plato knew the quality of this disease, which is then forsaken of its owne strength, when it wants the eyes and cares of others.

Take heed that yee doe not your Almes before men, *to bee seene of them*: as much as others doe seeke the eyes of men, so much doe you avoid them. Aristotle truly accounts him magnanimous, which will have neither more nor lesse honour bestowed upon him, then

*Si viciis
misereris,
alibi.*

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then is fit, *Arist. l. i. mor. c. 25.* But in the Academy of Christ this precept is exploded. Christ judgeth him magnanimous, which can despise all honour, and himselfe moreover. Surely no honour whatsoeuer shall bee a reward worthy enough for vertue. Honour is a light and inconstant possession, and playes the rauagate like a stranger, nor is in the power of the honoured, but of the honourer. Therefore Christ pittyng our childishnesse, so carefully warneth: Take heed that yee sell not your vertues at too vile a price: If yee will be seene of men, G O D will turne his eyes from you. Take heed, otherwise yee shall have no reward of your Father which is in Heaven. Therefore be not willingly deceived; the greatest honour for the least good deed, is every way an unequall and unworthy reward.

Without doubt Seneca thoroughly understood this, and urging the same in his Epistles, *The price of all vertue saith he, is in themselves: the reward of a thing well done is, merces est
t0 fecisse.* *Rer. farr. merces est
t0 fecisse.*

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to have done it. No man in my mind seemeth to esteeme more of vertue, no man to bee more devoted to it, then he which hath spoiled the report of a good man, least he should spoile his conscience. *Senec. Epist. 81.* A good name indeed is of very much worth, but a good conscience more. But thou maist say perhaps, *I desire not to be commended of men alone, but of GOD and men together.* O my good friend, thou hast not yet knowne God, if it sufficeth thee not to bee Praised of God only. The Arke of GOD, and the Idole of Dagon are no more then the Arke: Let God therefore be so much to thee, as God and all other things together. Thou knowest also that Christ and the World are not friends, why therefore wilt thou be enriched or commended by the enemy of Christ? neither art thou ignorant that God hath a care of thee, if it may be for thy profit; hee will spoile Egypt, that he may furnish thee. The greatest reward of vertue is, that she suffereth not her friends to lye hid; shee brings them

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them forth unto glory, but in her owne time. In the meane space endure thou to have all hurtfull honour removed from thee, and complaine not: *I am not honoured, as I have deserved, another respect would befit me &c.* These are most vaine complaints; *Take heed, yea, So will not God have the favours and honours of men to bee loved of us,* as that he permitted even his owne Son to be called Beelzebub; nor is there almost any kind of contempt or injury, which the Saviour of the World did not undergoe, who that he might make all humane praise most hatefull to us, in that most excellent Sermon, which Matthew hath described, endeavouring to perswade this one thing in a manner: *But when thou hast done thine almes, saith hee, let not thy left hand know what thy right hand doth.* *Mat. 6. 3.* Let the countenance of a Christian turne it selfe wholly inward, let it never goe curiously abroad with *Dina*, let it not looke after a stranger with *Sampson*, nor an *Egyptian* with *Solomon*. For what reason
H doe

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doe we yield the wealth of our vertues to humane praises, as it were to flattering Heires? they carry away all by flattering. *Let not therefore thy left hand know, what thy right hand doth.*

Christ goes on, and presseth it divers waies, that every worke is to be done with a most pure intention for Gods sake; nor must wee enquire here, what relisheth with us, what pleaseith, or agreeith with our humour: *Let not thy left hand know.* Beleeve it, wee loose very much of our labours, whilst wee follow onely our owne taste and sence in them, and doe, as we call it, according to our devotion: If these things be wanting, we rashly omit both our prayers, and our duties, and this, and that, because we have no taste of the matter; but surely when this is in our mouth, when that which we doe, or pray, or endeavour agrees with our palate; this is to sacrifice to our selves, not to God. If Boyes will not learne, unlesse they may have white bread and butter to carry to Schoole with them, they will become

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come Doctors at leisure. Our workes for the greatest part have then most worth, when least delectation, when we drive our selves thereunto by a godly constraint, when we feele a certain molestation and loathing in them, but yet wee overcome it. *Let not thy left hand know what thy right hand doth.*

Moreover also, the very party which is succoured is to bee deceived, that hee may have, nor yet know from whom hee receiveth. Every good man is contented with Heaven and God for his witnesse, and comforteth himselfe with *Job:* *Also now my witnesse is in Heaven, and my Record is on high. Job. 16.19.* This is a part of our folly, when to our selves we feeme to labour in vaine, unlesse there bee many spectators and witnesses of our paines. God, *O vaine people, hath his Theater in the darke, why doe yee so hunt after the light and open world?* But one may aske, what hurt is it, if a Servant desire to please his Master, and approve himselfe to him? I say: let every one performe his duty, even as it is

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commanded: when he goes about, whatsoever his master would have, let him doe that which is to bee done, as accurately as he can for his heart; for the rest, let him never be sollicitous, whether he shall please or displease, otherwise hee shall bee accounted to have served the eyes of men onely.

Gedeons Souldiers going to fight against the Madianites, in their left hand held a Pitcher with a Lampe in it, and Trumpets in the right. And when it came to the point of joyning Armies, and skirmish, they blew their Trumpets, and brake their Pitchers, and gave a shout withall, crying: *For the Lord, and for Gedeon.* *Judg. 7. 20.* In like manner wee, when wee breake our Pitcher, and beate down our body, when wee sound with Trumpets, and extoll the Religion of Christ in our Churches, our Lampes burne bright Excellent'y all this, so no man cry out: *for my selfe, and for Gedeon.* Not so, but *for the Lord and for Gedeon.* *Not unto us, O Lord, not unto us, but to thy Name give the glory:* Not to me,

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me, but to *Christ*: not for my selfe, and my owne palate, but for *Gedeon*, and the safety of many others. Let us seeke onely the glory of God, and for God onely, not for our selves; being so farre from our owne, that *the left hand may not know what our right hand doth.*

Peter Ravennas, If he will have thee thy selfe not to know, how much more another? *Augustine*, calleth love & a pure intention to God, the right hand; an eye cast a one side upon the shadowes of false glory, the left. *August. Serm. 60.* The sweet Singer of *Israel*: *If I forget thee, saith he, O Jerusalem, let my right hand forget her cunning.* *Psal. 137. 5.* When wee are not mindefull of Heaven, our right hand is forgetfull of us, nor standeth us in any stead, as good as if wee had none at all: when this right hand is out of action, then the left hand bestirs it selfe. Doe we not reprehend little Children when they offer their left hand to one that salutes them, when with their left hand they take victualls; who doth not cast it in their teeth?

H 3 You

You may bee ashamed, not to use your better hand. Nay, we dissemble not the matter in such as are of ripe age, when we observe them to be Scævolaes; much rather in things concerning the Soule, to use the left hand, and goe a hunting after the speech of people, is farre baser, and not onely carrieth basenesse along with it, but mischiefe. But as Children have their left hand tyed, that they may be apter with the right: so he which noteth his intention to bee untoward in many thingz, let him tye it up with the consideration, of the exceeding and eternall damage which ariseth from thence.

Very daintily Peter Chrysologus: *The righrecusnesse*, saith he, which placeth it selfe in humane eyes, expecteth not the heavenly Fathers reward. It would be seene, and it is seene; it would please men, and hath pleased them; it hath the reward which it would; it shall not have the reward it would not. Chrys. Serm. 9. And how congruously Seneca to the Christian Law! *Let us apply that peace*, saith he, *to our soules*

soules, which good deeds will apply, and a mind intent upon the onely desire of honesty. Let the conscience be satisfied, let us not labour at all for fame, let it even fall out to bee ill, so long as thou deservest well. Senec. lib. 3. de ira. c. 41. Doth not Saint Paul often inculcate the very same? But now a daies in all places (which Pliny noteth) *Many are afraid of their credit, but few Multifare of their conscience. Most take no man, consider how well they doe themselves, entiam paucis verentur.* how readily they applaud them: so they be in the mouthes of men, so they be praised, how praise worthy they behave themselves, this is the least care that troubles their heads.

The heavenly Spouse farre otherwise: *His left hand, saith she, is under my head, and his right hand shall embrace me*, Cant. 2. 6. Here are an hundred mysteries; but ours is this: The left hand under the head cannot be seene, but the right hand embracing seeth he which is embraced. The Spouse therefore beholdeth not the left hand, but

the right shee beholdeth. In the Bridegromes left hand are riches and glory, but such as shall perish with time ; in his right hand is length of dayes, most blessed eternity. Hereupon the faithfull Spouse affirmeth , that she fastneth her eyes upon eternity, but riches, and honours, as the left hand are not beheld of her. What therefore Christ commandeth , let not thy left hand know, This also the Bridegroome gives in charge : *Let my left hand bee under thy head, my rig'rt in thine eyes.*

Moreover, even as he is a faithfull Servant , which payeth many millions of Florens to his Master with so great trust , that not so much as a farthing flickest to his pitchy fingers ends : so hee dealeth most truely with God, who whatsoever humane praise he receiveth, payeth it all backe againe to this his Lord, nor reserveth the least part thereof to himselfe. Whereof notably Chrysostome : *It is the greatest vertue, saith he, for a man to ascribe all to God, to esteeme nothing his owne, to doe nothing for his*

his owne glory sake, but to have his sight perpetually cast upon the Will of God. For this is he which will call for a reckoning of our life spent. But now a dayes the course is altered; and we feare not him greatly which is to sit Judge, and take account; but we are sore affraid of them, which shall stand at the Barre and be judged with us. Chrysost. Hom. 5. in Epist. 2. Ad Cor.

It falleth out sometimes , that Letters are delivered not to the right Owner whom they are written to, but to another ; these if some wiser body receive, as soone as he lookes into the superscription, presently : these Letters, will he say, belong not to mee ; this titulary Preface speaketh not to me, nor doth so high a stile beset my person. Just so doth he, which acknowledgeth praises to bee due not to himselfe, but to God, who deriveth all glory to God from himselfe, this man at length is a faithfull Servant, serveth God sincerely, his left hand knoweth not, what his right hand doth.

But so let thy left hand not
H 5 know

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know, what thy right hand doth, not as though we may doe nothing in publicke, nor will have any of our workes to be seene of others, but so as not to be commended of others. It is not ingratefull almes to God, saith Chrysostome, which shall be seene of men, but which is done therefore that it may bee seene. *Chrysost. in Mat. Hom. 9.* Nay let them which beare an eminent and publicke person, doe some things publickely, and with that example animate others to attempt the like. Nor in this case let them bee of a fearefull and dastardly mind : for, as Augustine nobly, *If thou fearest spectators, thou shalt not have followers, thou oughtest to be seene, but not doe to this end, that thou maist bee seene; publicke the worke, the intention secret.* August. Tom. 9. Tract. 8. in Epist. Sancte Ioann. That they may glorify your Father which is in heaven. Matt. 5. 6. But hee which is weake in vertue, must be made acquainted with that of properties: — Learne to stay at home. *Dicce manere Domi. Prop. l. 2. Eleg.* which

Gregory.

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Gregory also very well remembryng: *But it is the part of those, saith he, that are very perfect, to seeke the glory of God by a demonstration of their workes, that they know not how to expresse any inward joy to themselves, for praises offered by others. For then onely a laudable deed is presented faultlesse unto men, wh. n the mind truely scorneth to accept of commendation for it: Which because all such as are weake overcome not by perfect contemning, it remaineth necessary, that they keepe close this good, which they worke. For many times they seeke their owne praise from the beginning to shew a worke, and many times in the full shew of it, they desire to lay open the Authors glory, but being taken up with favours, they are wrapt into desire of their owne renoun: and when they neglect to examine themselves within, they know not what they doe being outwardly displayed, and their deeds march for their owne advancement, and this service they imagine they perorme in favour of the Great giver. And indeed this threefold obseruation.*

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servation is to be kept of these men.

First, let them cast the eyes of their mind upon G O D as every where present, whether they doe any thing privately, or publickely: Let them wish to please G O D alone, as if God onely were in the world: although it bee hard for these weaker ones not to loose God abroad. The other: Let them set out no signes of their good deeds: to cry vertue about the streetes, is to make it nothing worth. This publication is a Trumpet, calling Spectators together which may looke on, and praise it. Christ prohibiting this: *When thou doest thine almes, saith he, doe not sound a Trumpet before thee.* Mat. 6. 2. So also will hee have our fasting to bee covered, least they be described as it were in the countenance: *But when thou fastest, anoynt thy head, and wash thy face, that thou appearc not unto men to fast, but to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.* Ibid. v. 17, 18. So let our goodnessse looke inward. The

third;

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third: Let such men as these, shun not onely the open world, and hide themselves from eyes to bee their praisers, but let them shun themselves, and forget what they did, least happily they become selfe-pleasers. *Let not thy left hand know what thy right hand doth.* Very weyl Job. *Though I were perfect, yet should not my soule know it.* Job. 9. 21. Let a spirit, Christian friend, let a good and upright spirit know what thou art about to doe, this will direct thy deeds; nor let it much deliberate with the flesh about them, otherwise thou shalt be entangled with a thousand reluctances, and stubborne humours, and inumerable other intentions, smelling of flesh and earth will intermixe themselves, thus thou shalt rather seeke thy selfe then God. Therefore so performe thy worke, that the flesh may not bee conscious of it, and looke after this one thiug: To will what God will. *Let not therefore thy left hand know what thy right hand doth:* Let thine almes, and thy other good deeds bee most secret, and

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and voyd of all ostentation. But thy hand is then as it were conscious of thy benevolence, when it is made a chiefe actor in bestowing it. Wherefore if it be sufficient that thy right hand should know it, let not the left also be used. Be thou so farre therefore from all love of ostentation, and this desire of Hypocrites, which lay their deeds in open view, that thou, for thine owne part, wouldst have thy doings utterly concealed, nor looke after any witnessesse, nor wouldst so much as take any notice of what thou dost well, nor remember the things any longer then thou art about them, and mayst presently put in oblivion what thou hast performed, least thou shouldest bee taken up with selfe con-
selfe-admiration, forgetting those
things which are behind, and reaching forward unto those things which are before. Pbilip. 3. 13. But if wee be posselt with a greater estimation of our owne deeds then is fit, if our mind bee carried up and downe with the matter, we shall bee rapt up with our selves for spectators,

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spectators, admirers, and praisers of that which wee have done, which is nothing else, then if the other hand bee employed without any need. Chrysostome plainly to Negligentia the matter: *Nothing saith he doeth ^{his} ss facit, ee so much frustrate and spoile good ^{in arrogantia} workes, as the remembrance of those ^{am tolit.} things which wee have done well, for it begets two evills: it maketh us more negligent, and sets us on the wings of pride.* Chrysost. Hom. 12. in Epist. ad philip. God in times past gave charge that his Altar should bee built not of hewen Stones: *And if saith he, thou wilt make me an Altar of stone, thou shalt not build it of hewen stone: for if thou lift up thy toole upon it, thou hast polluted it.* Exod. 20. 25. Is there so great Religion in this? much truely. Stones are hewen, that they may bee looket upon, those that are to be placed within side the wall, need not any polishing of Tooles. So God in the Soule of man as it were an Altar built to him, approves those vertues, which are practised out of a pure and simple intention: but such

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such as are therefore practised, that they may be seene, are like hewen stones not fit for this Altar. It is enough and enough to all good minded men, that their righteous dealings shall in the last day of Iudgement bee knowne of all both men and Angels. This at length shall bee true honour, to have done well, and to bee commended for it by the whole World.



CHAP. X.

How diverse and manifold an ill intention is.

THE *Salamander* is no great Beast, but a little Creature of a speckled and bright spotted skin, like a Lyzard, but it carries so much poison about with it, that if it touch the root of a Tree, it killeth all the fruite in the root, and takes

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takes away all life from the Tree. The Divell, that Orcinian Serpent, the most true *Salamander*, to be consumed with no fire, if he set his teeth into the root of a fruitless Tree, corrupteth it all over. The root of alour doings is our intention, if the Devill do but touch this, and infect it with the poyson of an ill intention, the whole tree becomes unfruitfull; every venomous deed whatsoever is made unprofitable, perverse, poysonous, which is hurt by this tricke of the subtile fiend. It is a knowne saying: when the intention which goes before is untoward, every deed which followes after is naught. *If thine eye bee evill, thy whole body shall be full of darknesse.* Wee shewed in the Chapter next before how neare a Kinne it is to an evill intention, for a man to proclaine his wroake: now wee must expresse how various an ill intention is, and how from many severall fountaines this kind of poison issue:th.

Scarce any thing springs out of the earth, which doeth so fortifie and

Shootes

*Oculi infinitum
septemplices.*

and enwrap it selfe against winter, as an Onion : seaven Coates are not enough for it; but moreover it fasteneth the head under ground. Not unlike to these Coated Onions are the eyes of those, whereof the Sonne of Syrach. *A fooleseyes are manifold.* Eccles 20. 14. They have many Coates like an Onion. Such eyes are not single at all, as Christ would have them. Most like to these eyes, and these so well cloathed Onions is an ill intention : if thou take away one coate from her, there is another at hand : dost thou take away this also ? another is presently to be scene. And even as Onions doe hide themselves, so likewise an ill intention : no mortall man can sifte her out sufficiently, and search deepe enongh that way. An evill intention, will not seeme evill ; she wants no kind of colours or pretences. Christ reprehended the Pharisees, for causing a Trumpet to be sounded before them, when they went to give almes, they casting the Coate of a very honest excuse upon the matter : Wee doe not

not these things, said they, to set forth our liberality, but to call the poore together, not that others may call us bountifull, but that the needy may come all about to the Dole. Fooles eyes looke sundry waies at once : an ill intention is manifold, of a speckled, and changeable coloured skinne, like the Salamander.

All of us by nature long to know, but how diverse and multiplicious is the intention in this onely desire of knowing? Curiously Bernard : There be some, saith he, which desire to know, for that end onely, that they may have knowledge, and this is idle curiositie. There are, which desire to know, that they may be knowne, themselves, and this is filthy vanity : be sure these people shall not escape the scoffing Satyrist, reading this Lesson to such as these : *Scire tuus nihil est,*
pinne for that skill, which no man nescire was ever the better for but thy selfe. hoc scias.
Persius, Sat. 1. And there are, *alter.* which desire to know, that they may sell their knowledge, namely for mony, for honours ; and this

this is filthy gaine. But there are some also which desire to know that they may edifie , and this is charity. And some likewise there are which desire to know , that they may be edified , and this is discretion. Of all these the two last onely are not found in any abuse of knowledge ; for as much, as they labour to understand onely for this end, that they may doe good. *Bern. Serm. 36.* in *Cant. med. Loe,* how manifold an ill intention is in one thing : loe, how many study not for their life, but for their purse ! and what a number vanity and pleasure, gaine and curiositie drawves to their booke. Seneca observing the same : *Some, saith he, come not to leарne, but to heare, as wee are led to a Play for pleasure sake, to delight our carcs with speech, or voice, or merry jests. You shall see a great company of Auditors, which make loyterers inne of the Philosophy Schoole; they doe it not, that they may put off any of their vices there, that they may receive any rule of life, according to which they may square their manners, but that*

Language
Conceits

that they may find sport for their eares. And yet some come with Table Bookes, not that they may note matters, but words, which they may leарne as well without profit to others, as heare without their owne.

Senec. Epist. 108. post
The intention of those is in a manner as diverse, which come to Church to heare a Sermon. Some draw nigh , not that they may leарne , nor that they may become better, but onely for to heare. Others that they may passe away the time, and feele their stay the lesse till dinner : others that they may doe according to custome , these that they may sleepe , and take a sweet nappe before noone ; the Preacher is instead of a Minstrill to them, softly lulling them asleepe. Moreover others are present at Sermons that they may prattle, and maintaine a talke sometimes with this body , sometimes with that : others that they may obey their Masters command, because they cannot otherwise choose ; whether they will or no, they are driven to this kind of duty.

Another

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ty. If any one now enquire : From whence I pray after so many Sermons, after such loud cryes, after so many serious exhortations ; doth not the world put on a new face of honesty ? it is easie to answer. Very many come not at all to Sermons, too many others , although they come, a good intention is wanting ; they are drawne by curiositie, by custome, by necessitie ; for many, if they had the Law in their owne hands, would stay out altogether , and of those very people which frequent Sermons : who is it for the most part which brings a mind free from other thoughts ? which aboundeth not with innumerable fantasies, which giveth his mind seriously to what hee heareth, which in conclusion will be the better ? You shall hardly find an Auditor wholly composed to heare. Here is the grieve of it, because a good intention goes not along with them to Church, or is changed into another by the way, and very easily is bent into an evill one. Excellently Senec : Hee, saith hee, which waites upon the

Lib. i Intention. 167

the Schooles of Philosophers, let him carry away some good thing every day, let him returne home either the better indeed, or the better to bee wrought upon. Senec. Epist. antedict. The very same I shall say of the Sermons of Christians : hee which comes to Church to heare the Preacher, let him alwaies carry away some good with him ; let him returne home either the better indeed, or the better to be wrought upon. But he shall so returne, whosoever will, for that is the power of Christian erudition, that it becomes Teaching, a very great helpe to all Auditors of asincere intention. whosoever commeth into the Sunne, although he come not to that purpose, shall be Sunne burnt. They which have fate in an Apothecaries Shop, and stayed there any long time , carry awav the smell of the place with them. And they which have bin with the Preacher, must of necessity have got somewhat, which had profited even the negligent. Marke what I shall say ; negligent, nor obstinate. What therefore ? doe wee not know some, which have fate

Aut senior,
aut sanabilis
or.
Either sound
or in better
case.

Quia in se-
lum venit
&c.

sate many years under the Pulse,
pit, and got not so much as one
ooke like it? such as these, would
never reape any profit, but onely
heare. *Attalus* both a subtile, and
eloquent Philosopher was wont
to say: *The Master and the Schol-
ar*, or *disfavour* to bee both of one mind;
conceit debet hee to bee willing to profit, this to
proceed. Hereupon let no body
maruell that hee hath receyved no
benefit by so many Sermons, but
let him maruell that hee would re-
ceive none. This is the busynesse of
a good intention, and earnest en-
deavour. But let us proceed farther.

Selfe-love knowes how to insin-
nuate it selfe in the fineit manner
almost into all actions, and whiles
by degrees, and closely it with-
drawes a good intention, it puts an
ill in the place. Selfe-love is a
friend to all pleasing affections,
and teacheth this one thing
throughly, to secke ones selfe.
This is the very fountaine, this the
Originall and root of all evill in-
tentions. Every man hath his plea-
sure: there is none but is a favour-

*Eratigit sua
quemq. vno-
de tunc.*

table

table Judge in his owne cause,
which can endure nothing lesse
then to hate himselfe. An ill in-
tention alwaies seekes after either
delights, or riches, or dignities,
but not eternall ones. For this is
the difference betweene a good
and evill purpose: the good never
but hath an eye to some eternall
thing; the evill is contented with
such as are transitory and vaine;
this takes up all her time, to looke
upon her selfe and her own commo-
dity. And this forsooth is a subtile
kind of Idolatry, and most privy
adoration, to be found in all dead-
ly sinnes, when the furthest end is Maine
placed in the Creature, which
should bee repos'd in the Creator
onely. But there is scarce an of-
fence so grievous, so it bee secret,
whereupon that spotted and speck-
led Salamander cannot put a false
dye of innocency. An ill intention
hath her pretences, colours, names,
titles, shapes, wherein she can Maskes
faine her selfe beautifull. And
where I pray doeth not Avarice set
forth it selfe under a Cloake of
Parsimony? The pompe of appar-
rell,

I

Frugality

Triumph-
eth.

rell, and excesse of dyet, and all kind of intemperance, advanceth it selfe under the name of necessity: Ambition creepes forth under the scheme of Office, duty, assistance. Envy applaudes it selfe in the title of most just indignation. An ill intention ever finds a hole open, at which it may escape, for it is most subtle: but let us demonstrate the matter by examples.

First of all for worldly respects; alas how much good is usually omitted, and how much evill committed? who almost is there, which gives not heed rather to otherthen himselfe, nor weigheth so much what his owne duty is, as what other mens opinion. How many which being reasonable honest men in the rest, should yet use more meanes to helpe others forward in a right way, but are hindered with these very respects: and what, say they, would this and that man speake of it, how would such and such dislike it, what louring eyes would they cast upon mee? A thousand such things there are, whereupon variable eyes are

Oculis optem:
are continually shot. A single eye *plices*, respecteth the one and onely honour of God. Hee which hath a single eye: this, saith hee to himselfe, is my good meaning, and this is my conscience; this my care, and this my duty: whatsoever this or that body objecteth, whether it please him or the other, I stand not upon that: this ought to bee done, and therefore no care is to bee taken whether they like it or no. I regard God, not men; whatsoever mortall people say, if the King immortall command otherwise, I follow him.

Againe, and which is to bee noted in the second place: What strange things are not done onely for a little gaine? the Merchant to *Lucre* fly poverty runs to the Indies. I Worlds end passe by innumerable Slaughters *Pauveriem* and Robberies. It is the common *sugens-Mer-* rule of the world: the smell of *caror currū ad Indos.* gaine is sweet out of any thing, or *Iucris odor* any way. Wee doe infinite matters *bonus est ex* onely for a little lucres sake, which *qualibet, re* if we did witha right intention, for *et qualiter mod.* the love of God, should not lose its reward. Hee said very true:

Men run a great way for a small living, but many will scarce lise one foot from the ground, for eternall life. Wee seeke for that which is nothing worth ; there is sometimes fit by striving about a poore farthing : and we thinke it nothing, so let our mind run day and night upon a small promise, and that which never comes to passe. Thom. a Kemp. l. 3. c. 3. n. 2. Ierbro in old time reproving his Sonne in Lawr Moses : The thing, saith hee, which thou doest, is not good : thou wilt surely weare away. Exod. 18. 17, 18. The very same is to bee urteid againe and againe to all those Cormorants, which live upon the catch; every one of these must have this item : What dost thou, O Man, thou wilt surely weare away ; thou wilt make afoole of thy selfe : the thing which thou doest, is not good : but to make it good, use a good intention, that thou maist be a gainer, let goe gaine, especially all which is not honest, or which useth to runne away from a good conscience.

Thirdly, how much is endured in

*Scuto labore
consumeris*

in respect of pride ? it is most true : either bee not proud, or be patient. Many dissemble when they are a cold, that they may not spoyle the grace of their fine cloths ; they will not put on good thicke Coats, and soundly lined like Farmers. So the shooe be neat and sit close to their foote without wrinkle, although it wring it is no matter. His Coller pincheth this proud man, his Dublet that. Another that hee may shew the strength of Expresse his pride, refuseth not to be loaded the spirit with Garments, this body that hee may goe according to the fashion, is ready to starve himselfe. Nay forsooth, we have got a tricke to eate paint, that we may bring our *Creams*, faces to a dainty white colour. What should I say of other Torments of this madnesse : these and other things more then can be uttered pride beareth patiently, but she beareth them for her selfe and her owne ends, which if they were undergone with a Right intention for Gods sake, how highly would his goodness reward them? Such a Vassall of pride as this hath also

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*Stultus labore
consumitur.* this lesson rightly played to him : *Thou wilt make a foole of thy selfe at last.* Sir *Thomas Moore*, a man as religious as learned, by chance looke in upon a maid in her Chamber, standing before the glozing judge her Looking-glasse, which platted her haire with great labour and paine, to make her a broad fore-head, and laced her stomacher very strait, that shee might seeme slender. Sir *Thomas Moore* to her : *ValeFFE God,* saith hee, *reward thee with Hell for this mighty vaine, certainly he shalldye thee great injury.* And hee did seriously affirme, hee was verily perswaded, *That many in this life did get Hell with that trouble, with one halfe whereof they might have purchased Heaven.* For want of what must wee thinke this commeth to passe, but onely of a good intention.

Fourthly, what is not done to gaine, retaine, and encrease fauour? heere no labour is spared, no trouble refused, nothing thought intollerable : to waite whole daies in presence of great men, is accoun-

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ted no paines. Some religious men in times past, stood divers yeares together upon Pillars, and from thence tooke their name, *Simon the Stilcte, Daniel the Stylite, Alipius* and *Theodulus the Stylites.* These men stood day and night to worship the Lord, and keepe downe their bodies. This Sect of *Stylites*, standing certaine yeares continually had an end, but theirs not so, which stand upright many hours together, and expect a little favour onely, which notwithstanding is placed upon a slippery stone and ready to turne up the heeles, and may farre sooner be lost, then gotten. *Ioseph the Viceroy of Egypt,* *Princ.* was in mighty grace with his *Pharaoh*, next unto him in power, but another King succeeded, which refused to know *Ioseph*. How deare to *Darius* was *Daniel*, and yet all the favour of *Darius* could not deliver *Daniel* from the Denne of Lyons. *Achitophel Absolons Lewell Tament.* was a Counsellour in greatest Grace, but this grace put not a Gold-chaine about his necke, but a Rope to hang him. *Haman* most

most high in favour, and almost another *Affuerus*, yet by these golden stayers of favour hee went up to the top of a stately Gallowes. And what was *Belisarius* under *Iustinian*, a Generall most renowned for so many Victories ? hee lost at length not onely his favour, but both his eyes also, being tumbled downe to extreame poverty. Who was *Scianus* under *Tiberius* ? ere while another *Tiberius* in a manner, was dispoiled of his reputation and life also ; being drawne with an Iron Dragge, and cast into the River *Tiber*. The day would sooner end, then I could expresse even the Titles onely of these Tragedies. Let *Argus* have a thousand eyes ; no man can deny that favour hath a thousand wings to fly away withall. And yet this light and inconstant Goslip is pursued with such earnest desire, and entreaties, is gone about with so many labours, is sought for with such sweating, with so many solicitous thoughts and cares, is scarce after all, and very hardly obtained : to hold her when she is obtained, no lesse

lesse labour and care is bestowed, the mind being alwaies fearefull, and troubled every way, least what is purchased with so great charge, may be all dispersed with one little blast. So you may see these Hunters, for favour alwaies trembling and doubtfull, ever solicitous, and fearing the losse of credit, as the greatest hurt that can happen ; the sound of a shaken leafe chiseth them. *Levit.* 26. 36. They sleepe in a manner like Hares with their eyes open, they doe so shake at every blast of favour. For (which is a great evill) they begin now to have need of fortune : their life following is doubtfull, suspitious, fearefull of chances, and hanging upon the Moments of Time. They never set their vertue on a sure foundation, but bid her stand a side in a slippery corner. Marke these things I beseech you Couriers, marke them other people. And what a hard servitide is this, to doe and suffer these things day and night for favour, onely of favour ? He which should doe and suffer these things with a

*Iannius gratia
tie gratiam.*

good intention , for Gods sake , how much advantage should hee
beare away ? But nowwhiles this man and that , and another and
another neglecteth this , every one
of them must have this Lesson
played him : *The thing which thou
doest is not good ; thou wilt make a
foole of thy selfe in the busynesse , a
very foole , a most egregious foole , for
thou doest this , that thou maist hurte
thy selfe with a great deale of paines
and trouble.*

Fiftly , what doe not others out
of Court endure , both men and maid Servants ? They must swal-
low many times not onely words ,
but also blowes . How often doth
a Master , or a Mistreisle cry out
when they are moved , rogue ,
hangman , foole , beast , slave , assie ,
villaine ; after these Thundering
words many times followeth
lightning comming from the hand ,
Cudgels fly about , and whatsoe-
ver weapons anger and madnesse
bring in play . And what gaine have
the poore wretches by this ? a lit-
tle wages , some slender fare , and
for the most part out of season , and
most

*Studio labo-
re consumēris*

most commonly cold . Whosoever
beareth these things for that end
onely that he may live , weares out
himselfe also like a foole , a very
foole in the busynesse . But if a
Maid or man Servant offer these
things with a generous mind to
God , and faith ; Lord , for thy
sake I will suffer my selfe to bee
wearied and vexed , for thy sake ,
my Lord I will endure all these
things : for I know very well that
thou art a more gentle and liberall
master . then hee to whom I am
enthralled ; of thee , my God , I
will expect my reward . Hee truely
is wise which selleth his paines so ,
as Saint Psul excellently instruct-
eth such kind of people in these :
*Not with eye service as men plea-
fers , but as the Servants of Christ ,
doing the Will of God from the
heart . Ephes. 6. 6.* Sixtly , what
mifery doe not Mechanical work-
men endure ? They returne early in
the morning to their hard labours ,
and follow the same till darke night ,
yet in my times they rub out scarce
one bōwne Loaſe for themselves and
their family : they suffer heates ,
strokes ,

stinkes, frost, very many inconveniences for a little gaine, who is poorer then many of these, if we looke onely upon the body ? and who againe is richer then these people, if any one of them shall likewise say in his mind : My God, I poure these drops of my sweat into thy hand, I offer all my labours to thee, for thy sake I am wearied, Good Lord, thou art that rich Houholder, which neverbut surpasest the paines of thy Servants in liberall payement, nor suffcrest any thing to bee done gratis for thee, more then to doe it : thy rewards infinitely exceed our poore endeavours. I therefore consecrate and present to thee all my sufferings, together with thine owne sonnes : of such as these bringing all their matters to God in this manner, Saine Paul truly, That in every thing, saith hee, yee are enriched by him, in all utterance. 1 Cor. 1. 5.

If we cast our eyes round upon all estates and orders of men, surely wee shall find many things to bee endured in all of them. And even you your selvcs, whom wee salute as rich and blessed, and adore

dore after a sort , have you not your shares of troubles and vexations ? which of you complaineth that you want somewhat to endure ? it sounds of vertue when every good man, although most afflicted, dares say with a generous spirit : O Lord give more, send harder things for me to suffer. The case standeth very well with this man, such a request as this is a cleare signe of a pure intention. But you others, O fortunes darlings, O great ones, and abounding with all kind of wealth , and how doe you beare your afflictions ? I dубt not at all but you are perplexed many waies, although yee say nay , which in this case are not to bee credited : nay I am verily perswaded, that you are often more grievously, though more secretly tormented then any men of the strictest Orders, whose life is a mere act of penitency : You have softer Beds indeed then those poore men, but it may bee a question, whether you, or they sleepe quietter, for wee doe not goe to Bed that we may lye well, but that wee may take our rest well : I cannot not deny the time of

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of your rest to bee longer then theirs, but I know not whether I may believe it to bee sounder and sweeter: there bee very many things which disturbance your sleeping, which doe not theirs one jot. You have much more variety of meates and farre better, but it may be a question againe, with whom they relish better, neither indeed doe I doubt, that to many which are kept to their stint, their Sallets and Oate-meale, Pottage, boyl'd Barley and Lettice tast more pleasant, then Capens to you, fed with nothing but white bread and butter, and the very braines of Jupiter doe. You have more and more curious Clothes then they, but here also let me aske the question, who have the fittest, they which suffer the least cold in them, and are least pinched? Their shooes seldom hurt poore people, but you more commonly. You have greater leasure, and more haly dayes, but perhaps many labour with more case then you play. Lastly you have freer liberty then poore people, but many vices accompany your liberty, the remorse of mind, and deepe wound of conscience. Now therefore, obserue,

Barley
pudding

Rent

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observe, I beseech you, whether yee come to Bethany for Christ's sake, or else to see Lazarus; whether yee sustaine those things which yee ought to sustaine, with such a mind as is fit. Two men hung by Christ on either side upon mount Golgotha, both of them Thieves, both Crucified, both dyed by this one and the same punishment, but one was received into Paradise, the other into Hell. What I pray made such an unequall division betweene them equally guilty, and having equall execution? Intention. Hee desired Besought Christ to accept of his submission; the other turning away from Christ, ended in impatience. This is the way from the very like crosse, to contrary Kingdames, if the intention be so different.

Therefore wee must take great heed, that we be not the Worlds Martyrs, the Divells Confessors, the Disciples of Mamon, and the Schollars of Venus. Selfe-love finds out a thonsand cunning trickes, the most smoothly persuadeth what she list, and takes for her scope private Judgement, Determination, Curiosity, nation.

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curiosity, selfe-will ; this it doth, that it may make intention, wrong, unsound, farre from God , and such from which God justly turnes himselfe away. If you offer one that is very hot and thirsty the best Creame that can be to drinke, yet if it be out of such a Cup wherein a great many flies are swimming, doe you thinke you shall doe him a courtesie ? who will presently drinke, although hee bee sore a-thirst ? the snow-white licour invites him indeed, but the Creatures that swim up and downe make him affraide : first throw out the little blacke birds , afterward bring the milky Nectar to him. So good workes, like a white and sweet potion, like the daintiest Dishes, shall for all that never be pleasing to God, if Vaine glory, selfe-will, curiosity, covetousnes, Selfe-love and conceit defile them. Dead Flyes spoyle the Apothecaries Ointment. *Eccle. 10. 1.* So all intention which is not right and sincere , corrupteth and destroyeth the most excellent deeds that can be : who would not laugh at

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at that Inne-keeper , which inviting a stranger into his Taverne , with most gallant words : Good Sir I pray turne in hither, I have very rich and delicate wine indeed, but that it is a little sower ? Out upon you with this your delicate wine, which is either sower, or water-washt, or dull. GOD in times past makes this very complaint by the Prophet *Esay* : *Thy Wine is mixed with water.* *Esay 2. 22.* The same may bee spoken of many : *This deed of his, these workes, this service of his, this industry, this endeavour would be good wine, unless it were mingled with the water of an ill intention :* when the intention which goeth before is untoward, every worke which followeth after is wrong, although it seeme to be right. *Greg. l. 1. Dial. 6. 9.* In the old Law, when any person that had the Leprosie was to bee made whole, the tippe of his Clensed right eare, and the thumbe of his right hand, and the great toe of his right foot, were to be anoynted with Oyle. *Levit. 14. 17.* What doth God more command unto us by

by this observation, then when we are about to use the oyle of mercy, or give almes, or performe any deed of Charity and Religion, that wee touch nothing that belongs to the left side, that no ambition, no boasting, or wrong intention intermixe it selfe. *Let not thy left hand know, what thy right hand doth.*

Two Women strove about a Child before Solomons Judgement-Seate, both of them indeed had a Child, but one a living Child, the other a dead; for she had over-laid it in her sleepe. This contention instructeth us, if we marke it. Wee indeed pray, give almes, assist with counsell and hand, use abstinence and other things; good Action begets these Children as it were, but unlesse we watch over all these things, unlesse a most sincere intention alway defend these Infants, wee over lay them with carelesse sleepe, our prayers, our Almes-deeds, our abstinence, and all kind of suffering wee destroy with drowsinesse, and so take away what life and strength soever was

was in them before. For as *Richardus Victorinus excellently: That which the body is, saith he, without the soule, the same is an action without a good intention.* Victor. tract. I. *De statu inter Hom.* If therefore these Children of ours bee deare unto us, if wee will not labour in vaine, let us alwaies labour so, as to doe those things; not because it so pleaseth and agreeeth with our humour, nor because it is the fashion, or because it is done of others, but because it pleaseth God so. Let a single eye aime at the one and onely honour of God in all things, wherein it refuseth to erre. Let God be the cause, why wee doe these things, avoyd the other, endure those things. If now, as it falleth out many times, they bee more flacke in recompencing our paines, upon whom it is bestowed, we have God for our Surety and Pledge: what God said to *Abraham*, let all that are of a good intention account the same to bee spoken to them: *I am thy Shield, and thy exceeding great reward.* Gen. 15. 1.



CHAP. XI.

President That Great Herod the Ascalonite,
was a notable example of an
evil Intention.

Burning

Ivo, a man learned and religi-
ous, of the Order of Saint
Dominicke, was sent Embassa-
dour by Lewis King of France, to
the Sultan of Damasius : A mar-
vellous thing happened to him in
his journey, and as is credible,
was done on purpose for the in-
struction of many in this manner.
An old Woman met Ivo in a cer-
taine place, carrying a Pitcher full
of water in one hand, and a Cop-
per Vestell full of fire coales in the
other. Ivo wondering at the strange
approach of the old Wife bearing
fire and water, enquireth what
these things meant ? to whom the
old woman : I carry Coales saith
shee, that I may set Paradise on fire
with them, and burne it up : I carry
water

water, that I may quench the infer-
nall flames and destroy Hell. And
now Ivo wondering more at such
a desperat answer, demandeth
farther, to what end shee went
about such things, and for what
good ? That hereafter saith shee,
all intention which is not right and
pure, may cease, that no man may be
righteous onely in hope of Heaven
and reward ; no man also may hate
sinne for feare of punishment and
horror of Hell, but for the onely love
of God, and desire to please him.

There came three great Princes
from the East, to the Manger and
strawye Cradle of the Babe Christ:
In all their Journey as well in He-
rod's House, as other places, they
were heard to answer things so
frequently, as that of a most right Readily
intention : And wee are come to Ef venimus
worship him. Mat. 2. 2. But He-
rod also pronounceth the very same
with sober mouth : That I may Earnest
come and worship him also. ibi. v. 5
Here no hope of reward, or feare
of punishment intermixt it selfe ;
nor indeed is there any mention
made either of Heaven or Hell:

the

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The Wor-
shipers are
ready.

the onely end of the *Bethlemiticall Voyage*, is Divine Worship and Adoration. As well Herod as his Guests seems to agree upon this truely sacred intention. They are ready to goe to worship, being provoked neither by any feare of punishment, or hope of reward. And who can say Herod determineth not the same, as those pious strangers? But now wee will demonstrate, that there is as much difference betweene the intention of Herod and his three Guests, as is betweene Heaven and earth: And Herod shall appeare to be an egregious Idea of an ill intent.

*Vitium in actione, pri-
mum est in intentione.*

It is the common saying of Philosophers: *The last thing in action, is the first in intention: the end is that to which all things are referred.* That is manifold by daily experience, one taketh upon him diverse kinds of labours; this weeke he bringeth in Lime, the next Tiles and Stones, the third Sand, the fourth Boards, afterwards hee deliberates with his friends; one while hee measureth this, another that; now hee turneth

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neth about his Compasses, and then hee telleth his mony; one while he talketh with Carpenters, then he sendeth for Masons; now he hireth a Glazier and a Smith, and wherefore all this? For a House. A House is the end of all this, the first indeed in intention, but the last in action. Matthew reporteth of three great Lords taking their Journey from the East towards Ierusalem; this journey was long, difficult, laborious, and of great expences. But what is the the end and scope of this our journey? The adoration of the new King. *And we are come to worship him.* All the way they meditated upon this: *We are come to worship Appointed him.* This intention of theirs set the voyage, this laded them with diverse gifts, this prescribed necessaries for the way, this brought them to *Hierusalem* the Metropolis of *Iudea*, this sought the entertainment of *Herod*, this most faithfully obeyed the conducting Star: the end did dictate all these things, truely a most excellent and laudable end, *And we are come to worship*

ship him. But *Herod also saith the same, and that with the same words: That I, saith he, may come, and worship him also.* Who would not believe *Herod* and his Royall Guest to be of one mind, of like purpose, of the very same intention? But see I pray, as much as Heaven and earth differ, so much the mind, purpose, intention of *Herod*, and the three Sages disagreed. Their end was the best that could bee, none worse then his. Hereof these are most cleare arguments.

Mat. 2. 3.

First of all, *When Herod the King had heard these things, he was troubled.* The matter is suspitious already, and behold the first Argument of an evill intent, to bee troubled. A man of a good meaning is never wholly troubled, howsoeuer the busynesse goeth, although all things fall out in the foulest manner, he altereth not, he is like himselfe. *There shall no evill happen to the just. Pro. 12. 21.* For hee cannot fall from the good intention which hee hath: *Herod therefore was troubled, because he feared to bee thrust out of his Kingdome.*

Kingdome. But from whence is this feare? being too great a friend to himselfe, hee loved and sought himselfe so fervently. In the yeare 1414, there were three Popes, (that was the staine of the Age) *John, Blemish, Gregory, Benedict.* In these troubles, *Iohannes Dominicus*, one of the purpled Fathers, a very sincere *Cardinalis* man, could not dissemble his truly honest mind and intention. For though he alone could doe all things with *Gregory*, and by him also had bee neare led to that state, yet notwithstanding hee failed not to advise *Gregory*, that hee should descend of his owne accord from so high a Throne, wherinto hee had entred by a negative and unlawfull w-y. *Gregory* obeyed one so sincerely admonishing. The other two were removed by force from this See. Which done, *Iohannes Dominicus* the purple Senator, endeavouring to reduce himselfe alio into order, went to the Counsell of *Constance*, put off his purpose To re-forme for another that should bee more worthy, and placed himselfe below Bishops. See, how many waies and

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and how happily a right intention triumphed over ambition. Herod because hee was so ambitious, therefore also so troublous. If a man had blowed into his eares day and night, that the Messiah was borne, but nevertheless would doe not the least hurt, nor that he came to take away Kingdomes, but to give; Notwithstanding Herod in this most troublesome state would have feared dailly, nor cast any thing else in his mind then the speedy slaughter of the Infant King. But if one little veine of Herod had flowed with a right intention, hee would have reasoned thus with himselfe: If the Child be borne which is the Messias and Christ indeed, God will be with him; but if otherwise, I trust God will stand on my side. But the wicked King gave place to no such honest thought, his mind run upon this one thing: Let this Child dye, let him dye; and although I must stab him through a thousand, although through fourteene thousand bodies, let him bee stabb'd, let him be slaughtered, let him

Smite

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him dye. That so many Children were slaine, is the assertion of the best authors. And yet covering this Parracides mind with such pious words and countenance; That I, saith hee, may come and worship him also. The first signe that betrayed evill thoughts under a faire spoken tongue, was disturbance. And when Herod had heard these things, bee was troubled.

Secondly, And when he had gathered all the chiefe Priests, and scribes of the people together, hee demanded of them, where Christ should be borne. What was the intent of Herod in this? To know the place where the Child was borne. What hurt I pray is this? This forsooth, because there is no good at all therein. To desire to know, is of it selfe iadeed, as they call it, an indifferent intention, which is neither good nor evill; hereunto if an evill action be joyned, neither of them can bee termed good. And why would Herod know the Country where Christ was borne? whether that he might

K 2 salute,

salute, present gifts, adore him? That he might murder him. This was his mind, this was his intention. Thirdly, Then Herod when hee had privily called the Wise men, enquired of them diligently what time the Starre appeared. Neither is this a signe of a good intention. To call the Wise men, was no evill; to call them privily, was little goodnesse, and next doore to evill. For every one that evill doeth, hateth the light, neither commeth to the light, least his deeds should be reproved. John. 3. 20. This is a sure signe of no good meaning in any one, if hee labour so much to hide, cover, keepe close a thing, that it may be no waies knowne of others: this person hates the light, and desireth that not himselfe, but his faults may lye hid.

Many things without question are done in private, which are never so much as spoke of; the Court hath her secrets, and so the Campe, and yet in these very places, no body feareth to have his witnesse, if he know it to be necessary.

cessary. How much almes is given privately by some, when the Author is knowne scarce to one, many times to none? Religiously this, holily, and to the mind of Christ. If yet they which give, did understand it to make for the greater honour of God, that they should be knowne, it is like they would not suppress their speeches: *I am the man, it is I that give.* Vices are not after the same manner: for there are private places and corners, where they play, where they drinke, where they steale embracements, where they take untawfull paines. These fly Merchants, these Players, these good fellowes, these Lovers will bee knowne by no meanes. What Orator can perswade such as these? It will be for Gods honour that it should bee knowne, who they are themselves, and who their companions They heare nothing, but they bind everyone with threatening, either hold thy peace, or pay dearly Aue file sic
for it. There is none of them from peri. whom thou canst wring this speech: I am a Gamester, I am a Com-

Tedes
temp. Sua
Petta

panion, I am a Wencher, and a Spend-thrift. These things use to be done by stealth & privily. But this same privily, is an evident token, that all these things are done with no good meaning: Things carried in secret, are for the most part not without suspicion. Herod therefore while hee privily sendeth for the Wise men, maketh himselfe openly suspected of an ill intent. From this corrupted root, there sprang up such branches. Whatesoever Herod did here, hee did vitiouly. When the intent which goes before is perverse, every deed which followes after is naught. As soone therefore as he had privily called the Wise men, hee enquired of them diligently the time of the Starre, hee sent them away to Bethlehem, commanded every thing to be narrowly sought out, and tidings thereof returned him: all malitiously and with barme enough, for he added a most deceitfull and wicked intention: That I may come and worship him also. Behold a Divell, but a faire one, and trimmed up in the habite of an Argell. O most subtile Foxe!

An Angels
Plumes

Foxe! our Saviour not without cause gave that name to the Hero-dian breed. They trusted to cover a cloudy, inhumane, mischievous mind with a Foxes cunning.

Wilynesse

But Herods sacred Senators, and privy Counsellors, of what mind and intention were they? Of a diverse: For when the Counsell was called out of course, it is credible that there were some of them which said: What Divell hath brought these Out-landish men from the East Country, as if wee had not enough to doe without them? You might have heard another say: I would have these Idolaters, to stay at home, and not come and disturbe our peace. Another cursing them, said perhaps: Let these fellowes goe with a mischiefe, they have made us ashamed of our selves. Must they know these things in Arabia, and must we be ignorant of them in Iudea? Others, a little more modestly: We owe this out of duty to the King, to whom wee have obliged our selves for performance of this matter, therefore

fore it behooves us to goe to our Bookes and search, which is the native Country of Christ. But neither were these men of so praise-worthy an intention. For a good intention seldome puts men on, when force and necessity constraine. It is no vertue to say to him which gives a good thing in charge: *indeed I will not, but I ought.* Although wee search Herods Court all over, wee shall scarce find any right intention therein, and which followeth, no good action. For all those things, to come together, to enquire, to examine Bookes, to give answers, are a thing of policy, and indifferent actions, whereunto if a good meaning be not joyned, they obtaine no heavenly reward at all. Moreover that disturbance of Herod, consultation of the Rabbines, astonisment of the City, might have made those three Kings of the East very doubtfull, have drawn them into error, and perswad them to returne without performing their busynesse. For they had occasion enough to say,

I will
when I
needs
must

Adiaphoræ

Perturba-
tion

say, *What children are we, & worthy to be laughing-stocks for Kings.* Behold in the very midst of Iudea, they know nothing of this King of the Jewes, whom we seek for, and wee so rashly following a dumbe starre, forsaking our owne Countries ^{Muram is} we cast our selves upon these forraigne Coasts : wee have troubled King Herod, and made worke for his Counsellors of Estate, we have raised the City of Hierusalem to no purpose, what vanity have we sought for by this Iourney ? They let in none of these thoughts, they let in none ; but with what foote they began, with what intention they set forth, with that they went on constantly, they gave no other answer to all men then this: *Wee are come to worship him.* If any one had questioned them in the Cave at Bethlehem: *And what Stable doe these gifts of yours meane, what this humble carriage of men prostrating themselves, what this bowing of your bodies to the ground?* they had never answered any thing else, then this: *Wee are*

K 5 come

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come to worship him, neither feare, nor force, or any necessity drove us hither, no hope of gaine constrained us, this one businesse brought us out of doores. Wee are come to worship him. And what is he, O men, whom you are come to worship? The very same, say they, whose Starre wee have seene, whom the Stars obey, which hath brought a Torch for us from Heaven, him wee are come to worship. At length they obtained their end, and fell downe flat and worshipped him. Every one mighte have said for his owne part: I have not sought mine owne glory, but his that is borne King of the leues; I give my mind to this, for that cause I undertooke this Iourney, for this end I brought these Gifts: they had all one mind and one voice. *Wee are come to worship him.* Being brought at last, by the Conduct of a Starre, to the meanest Cottage, to a house for Beasts, to a poore little Infant, nor having any God like Booke, nevertheless *They fell downe and worshipped*

*Hinc re-
missus a deo-worship.
Tunc*

ped

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*ped him. Behold, good Christi-
an, what an evill, what a good
intention teacheth: Behold how
dissembling and fearefull that is,
how constant and erect this, and
how both bewray themselves Discover
every way by their owne markes!*
*Herod though he were an abstruse
and concealed man, and knew
how to dissemble his truculent
mind in cunning, yet hee gave
apparent tokens enough of his
wicked intent. The three Wise
men from the East did goe astray
something, when they sought
Herods lodging, but this very er-
rour proved some good to them,
for their good intention, it was a
helpe so to erre. Whereas there-
fore they were carried to the Cra-
die of Christ new borne, with a
very good intention, they had not
only a starre for their Guide,
but also an Angell for their
Guard, which most faithfully in-
structed them, carefully to shun
their treacherous Lodging, not to
returne to *Herod*, but depart home
another way, that they might not
deprave the excellent intention,*
where-

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wherewith they came. Neither indeed did the Wise men follow the Starre with any other mind , then that they would wholly submit themselves to his will and pleasure , which had sent the Starre for their Conduct. This is a true, and pure intention indeed , *To follow the Will of G O D in all things.* Hereof a Divine of our Age : He which is so minded , saith hee , that hee desireth nothing else , then to fulfill the Will of G O D , God can never forsake that man. *Tymp. in Spec. Epist. Signo. 117.* A mighty promise.

I.e. this therefore bee the intent of a Christian man in all things that hee doth , to say daily to himselfe with a sincere heart : Lord , I doe all things for thine honour , I desire to obey thy Will in all things , whether they bee easie for me to doe or hard , whether sweet or sower. *I come to worship thee,* not as *Herod* , but as the three Kings out of the East , I desire to adore thee Lord alwaies , and

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and in all my actions ; for that cause I live , therefore I eate , drinke , rest , labour that I may serve thee , please thee , obediently follow thy Will every where , alwaies , in all things : will so live , so dye .



CHAP. XII.

What we call an indifferent intention , what None.

ALthough there bee no voluntary Action , which is not derived from some Intention ; for whatsoever we doe willingly and wittingly , we doe with desire of obtaining some end or other : notwithstanding wee performe many things so doubtfully , most things so gapingly , loosely , and heedlesly , that in many things we may seek to have an adiaphorous or indifferent Intention , in most none at all. But what intention we call Indifferent , what None , now we will plainly expresse.

Goe up
and down

It is called an indifferent intention, or Adiaphorous, which in it selfe is neither good, nor evill, nor maketh any thing to honesty or dishonesty, and hath commonly meere naturall Actions for her end, such as are , to eate , to drinke, to walke , to sleepe. Seneca comes for a good light to this purpose, who in a plaine Christian sence : *Indifferent things, saith he, I terme to be neither good, nor evill, as sicknes, paine, poverty, banishment, death; none of these is glorious by it selfe, yet nothing without these: For notwithstanding poverty is commended, but he whom poverty dejecteth not, nor maketh him sloape. Banishment is not commended, but hee which tooke it not heavily. Griefe is not commended, but whom griefe hath nothing constrained. No body prates death, but him whose spirit death sooner tooke away then troubled. All these things by themselves are not worthy, nor glorious, but whatsoever vertue hath enterprised or exployed by reason of these, it makes worthy and glorious. They are plained.*

ced hermetice both : This is the difference whether wickednesse or vertue lay hand on them. Senec. Epist. 52. Med. And that wee may clearly know, what indifferent, what good , what evill is, Anneus addeth. Every thing recei- veth honour which had none before, when vertue is joyned with it. We call the same Chamber-light, which in the night is all darke: day puts light into it, night takes it away. So to these which are termed indifferent and ordinary things of us , Riches, Strength, Beauty , Honours , Rule : and on the contrary Death, Banish- ment, Sicknes, Grievances, and other things which we feare lesse or more, either Wickednesse or Vertue giveth the name of good or bad. A piece of metall which is neither hot nor cold of it selfe, being cast into the Fornace be- comes hot , being throwne into the water growes cold againe. Idem ibid. Therefore, onely vertue is good, onely wickednesse evill. In- different things are neither good, nor evill by themselves : use gi- veth.

with them their name, when either vertue, or vice comes to be joyned with them. So Wit, Art, Science, Health, Strength, Riches, Glory, Noblenesse, bee things indifferent, because they bee naturall, nor rise any higher then whether a good intention lifteth them, which also if shee contain her selfe within the bounds of nature, nor mounteth up to God, continueth indifferent, and without reward. Hereupon to goe, to stand, to sit, to runne, to speake, to labour &c. are not good, no gaine the name of a good desert but onely from a good intention, which extolleth a small action although the least and vilest, to a very high degree of honour; which that wee may throughly understand, *Lodowicus Blofius* instructeth us excellently after this manner: *Those things which are to be done (although when it behooveth us to take meate and drinke, to give our selves to rest, or to apply any other nourishing comfort to our bodies) let this consideration goe before, that thou desire to doe these*.

these very things purely for Gods honour For even as a matter which seemeth of it selfe to bee weighty and of great moment, is wholly displeasing to God i; the intent of him that dieth be impure: so adde which of it selfe is accounted poyne and of no importance, dieth very much please the Lord, if the intent of the doer be right. And this can a good intention due, but an indifferent intention can due none of these things, but maketh the action wherewith it is coulde neither worse nor better, as wee will here more at large hereafter.

That is called Noe Intention of us, when one doeth this or that lightly out of custome, and proposeth to himselfe no end of his doing, and liveth as it were by chance. This is a great abuse of life, and privy gulfe devouring all our paines. Seneca most justly complaineth heretofore: And it must needs bee, saith hee, that chance shalld prevale much in our life, because we live by chance. As often as thou wilt know, what is to be avoyded, or desired, looke unto

unto the chiefeſt good, and pur-
poſe of the whole life, for what-
ſoever we doe, ought to be agree-
able to that. None will ſet every-
thing in order, but he which hath
already reſolved upon his end.
No body, althoſh hee have co-
lours ready, will make a Picture,
unleſſe hee know before hand
what he meaneſh to paint. There-
fore we offend, because we ſtand
all upon the part of life, but none
deliberates upon his whole life.
He ought to know what hee
Arrowe : which will let fly his
aimes at, and then to direct and
rule the Weapon with his hand.
Our devices goe astray, because
they have no end, whereat they
ſhould be directed. *No wind fits*
for him, which understandeth not
what Port hee saileth. Senec.
suecens Epift. 71. init. All very ex-
cellently ; and he is truely ignorant
to what Port he applies himſelfe,
which wearieſh himſelfe in vaine
with No Intention. Where an
action hath no ſure end and ſcope,
there is conuſion, and a rude and
indigef Chaos over all. God

*Ignorant
quem porrum
petat, nullus
suecens
epift. 71.*

*Rudis inti-
gescitq.
moles,*

gave

'gave charge in times past. *All the*
fat, saith he, ſhall be the Lords, by a
perpetuall Statute for your genera-
tions, throughout your habitations.
Levit. 3. 16. What marvell ſaith
Isyachus, that GOD ſo ſtraiſtly
reuiued the fat of the out and
inward parts : This fat is a
Right Intention, to be directed to
God in all things ; God leaveth
this for no body. But hee which
ſetteth no intention before his
doings, he takes away the best of
the Sacrifice from God. Such a
one as this, whatſoever hee per-
formes, he doth either out of in-
clination, or custome, for hee
knowes not why he doth it, or to
what purpose, or for whom.
This ſort of people are in a moſt
miſerable estate, which after a
great deale of paines can hope for
no certayne reward.

Who is more reſtleſſe then
Children at three or fourte yeaſes
old ? they runne whole daies to
and fro, nor ever ſtand ſtill long
in one place : now they thinke
they are riding, then they tolle a Play with-
Shuttle-cocke into the aire, anon
they

Reach cun-
ning.

they build houses , by and by they
leape up and downe upon stooles,
so they weary themselves off of
their leggs, being never idle in
nothing but idlenesse, and when
they have worne out the whole
day, and beare themselves out of
play, at length what is all their
paines and wearinelle ? they have
dealt with trifles, they have chas-
sed away flyes, they have drawne
water with a Sieve , they have
sowed in the water, with baby-
like and fruitlesse paines. Very
like to these babies are all those,
which governe their doings with
no intention, they scarce ever lay
hold upon any great matters, or if
they touch them, they run over
them with a slight hand, and ra-
ther nibble upon the top , then
search to the bottome. The
Cloudy Satyrift fidiy enquireth
of these people :

*Esi aliquid quo tendis, & in quod
digis a cum ?
An passim sequeris corvus testaque
lunque,
Securus quo pes ferat, atque ex
tempore vivit ?*

Per
fin Sace. 3.

What

What goest thou after with thy
bended Bowe ?
Or doest thou follow every
wandring Crow ?
With Stones, and Clods, not
looking to thy way,
But stayest upon a course, that
knowes no stay ?

*Hast thou any certaine end whi-
ther thou referrest all things ? or
livest thou for a day without pur-
pose , without providence, as na-
sure persuades thee ? And what is Sugges-
tione
that Carrier, who so one that of-
kerb . Whither travellest thou ?
Should reply, indeed i know not my
selfe. O foole heade returne home,
silly foole returne, and thinke first
whither thou goest, before thou goest
forth. In this life,O Christians, we
must not play the idle Gossips, and
runne a gadding whither our
foote leades us : every houre must
our last hour bee thought upon,
and Iournies end, a Right Inten-
tion must be renewed almost eve-
ry minute. Very great respect is
to be had, how wee affect things,
whether for love of goodnesse, or
of*

of our selves ; to set forth naked, hee how to doe, in that manner as
worfes is nothing praise-worthy, thou oughtest : and if they per-
And indeed where the intention forme not thus, they bring us ne-
is not right, there it is either evill, honeste to vertue. He will doe, I con-
or none. The disposition whiche hee how to doe, in that manner as
thou replenishest not with virtue, that is a small matter, because in-
lyes free for vices, even as a field
which thou shalt cease to Till,
for feare of over-loading it with
crops, will of its owne accord eate
it selfe out with unprofitable
weedes. So for the most part as
soone as we cease, to doe well,
we begin to doe evill. Hercof
likewise exceeding well Seneca :
Let us imagine some body, saith he,
to doe that which he ought : he
will not doe it continually, he will
not doe it equally, for hee knoweth
not why he doth it. Some things will
come forth right, either by chance,
or continuall doing, but there will
not be a rule in the hand by which
they may be squared, which he may
believe that the things hee did are
right. He will not promise himself
such for ever, because he is good by
chance. Moreover it may bee seen
that, or set our foote the more cir-
rest to doe ; but they will not tell
thee

hee how to doe, in that manner as
thou oughtest : and if they per-
And indeed where the intention forme not thus, they bring us ne-
is not right, there it is either evill, honeste to vertue. He will doe, I con-
seſſe, what he is charged : but
that is a small matter, because in-
deed the commendation is not in the
fact, but in the manner how it
should bee done. Senec. Epift. 95.
Med. Most excellently every way,
and according to the rule of Gods
sacred Word. Truly the commen-
dation is not in the fact, but in the
manner how it should be done. It is
noe sufficient not onely to doe, nor
yet to doe well, unlesſe this very
thing be done with a good intention.
So much therefore let us account of
a single eye at all times, and every
where to lift it up to G O D But
are we not often more foolish then
every Child, whose sight faileth us
in so great light, nay we make all
things darknesſe to us, and by that
meanes we see nothing at all, nei-
ther what is hurtfull, nor what
expedient ; we run up and downe
all our life, nor stand still for all
tutes will tell thee what thou ought-
that, or set our foote the more cir-
rest to doe ; but they will not tell
thee

Impetus

how furious a thing violence is in
the darke? But surely wee doe it,
that wee may bee called backe the
farther from home: and when we
understand not whither we are car-
ried, we runne lightly hither and
thither, at last any whither, with
blind hast.

God most faithfully warning
us by the Prophet Aggee: Se-
your hearts, saith he, to consider
your waies, yee have sowne much
and bring in little: yee eate, but
yee have not enough: yee drinke
but yee are not filled with drinke
yee cloath you, but there is none
warme: and hee that earneth
wages, earneth wages to put i
into a bagge with holes. Thus
saith the Lord of Hosts, consider
your waies. Agge. I. 5, 6, 7
Loe, how God presleth that mat-
ter: Consider, call your waies to ac-
count. How would hee have i
thought upon, which way an
whither we goe; Loe how eve-
ry where hee requireth a good in-
tention. But all that are negli-
gent hereof have this lesson sun-
to them: Yee have sowne much

Seminaria
culsum, et
inclusum pa-
rum,

an

and brought in little. There bee
some that sownyno, so much mo-
ny forsooth they bestow upon their
Table, so much upon clothes and
housholdstuffe, so much upon re-
creations, playes, banquets, so
much also for the hearing of
newes, so much upon divers crea-
tures, so much upon Bookes,
which they neither reade them-
selves, nor suffer to bee read by
others, but keepe them as a Dog
doth the manger. So much mony
they spend over and above upon
fawning companions, Ieasters,
Iuglers, Parasites, Fooles; to say
nothing of other base kind of
people; so much also they lay
out upon curious concents, and Devices
many times pernicious, so much
upon other most idle fooleries,
so much in conclusion they give
away upon almes and benevo-
lence, if so be that be done with
a sound intention. These people
believe it, sow very much mony,
thou maist rightly say of every
one of these, *Hee hath dispersed*,
but not, *given to the poare*, but to
them that were rich before; or he

I

Lxxv

hath given to Taylers, hee hath given to Cookes, Comfit-maker, Clawbacks, morrice Dancer, Tale-carriers: hee hath given to these, and those, and the other, that hee might draw them to hiside, that hee might corrupt them, and buy their mouthes for him selfe. But what has he given with a good will to religious uses, for the maintenance of truth? Wretches! Yee have sowne much and brought in little, because ye have sowne not with a due intention, hereupon your harvest is to meane, so none: Yee have eaten but yee had not enough; yee have dranke, but yee were not filled with drinke. There bee some which may eat and drinke, there be which may heare many and excellent things of Divine matters they are divers waies perswade to goodnessse: and as Cookes use to doe which serve in sometime boyled meates, sometimes rosted sometimes baked: now dry, now laid in broth; now cold, now hot and irokynge, that they may whet the stomacke to eate: so

virtue

virtue must bee commended with a lovely variety to these fastidious hearers of holy things, they heare, and as it were eate that they heare, they shew themselves greedy, but presently they long for something else, they bury what they heard in speedy oblivion, and turne their mind another way: they become neither in better state nor stronger for it, for they give eare to sacred admonitions not with that intention, that they may grow better and more holy. O silly wretches! Yee have eaten, but yee are not satisfied. Yee have cloathed your selves, but there is none warme. There be some which now and then take vertues part, they frequent the Church, they pray, they arme themselves with confession of their sins, with the Sacrament of the Eucharist, and yet are not warme for all that, partly because they direct not these things to God by a sincere and fervent intention, partly because they presently expose themselves againe to the cold; they are scared

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Of a Right

gone out of the Church, from prayer, from holy duties, but they returne to their former wallowing in lust, they take up their ancient course of cursing and swearing, they avoyd no ill occasions; so they never put off their old manners, they stand still benum'd in their accustomed vices, as before. O silly wretches! Ye have clothed your selves, and then is none warme. And hee which earneth wages, puts it into a bagge full of holes. God is most liberall in bestowing gifts, which we put up into our bag, but such a one many times as hath holes. Our mind like a bag hath so many slits, through which the gift of God may fall out, as it avoydeth not occasions, which invit unto wickednesse. Bernard comprising all this daintily: *Hee soweth much, saith hee, to his own heare, which knoweth much of the divine Commandments by hearing, or reading, but bringeth forth littel fruite by negligent practising. He giveth, and is not satisfied, with bearing the Word of God, coveteth the*

Lib. I Intention. 221

gaine or glory of the world. But he is well said not to be satisfied, which eateth one thing and longeth for another, hee drinketh, and is not filled, which listenth to the voice of preaching, but changeth not his mind. Greg. l. 1. in Ezech. Hom 10. God in times past to Ezekiel: Sonne of man, cause thy belly to eare, and fill thy bowels with this role that I give thee. Ezech 3 3. But what else, saith Gregory, are the bowels of the body, but the treasures of the mind, a Right intention, an holy desire, an humble affection towards God, and pitifull towards our neighbour. Let us wyght, my beloved brethren, how godly this promise is. For many read, and are hungry, as soone they have done reading. Many heare the voice of preaching, but goe away empty after the hearing of it. Who se bowels are not filled, although their belly eateth, because though they perceive with their mind the meaning of Gods Words, by forgetting and not keeping the things which they heard, they lay them

L 3 them

them not up in the bowes of their hearts. Greg. i. 1. in Ezech. Hom. 10. post init. O poore soules ! Yee earne wages, but yee put it into a bag with holes. Here the same Gregory : We see, saith he, when mony is put into the torne bag, but we see not when it is lost ou. They therefore which looke how much they beforow, but weigh not how much they stcale, put their wages into a bag with holes : because forsooth they lay it up looking upon the bone of their confidence, but they never looke when they loose it. Greg. p. 3. Cura pastoral. c. 22. sive. Thus in conclusion we labour in vaine, which take no care for the soule of labour, intention. We set the good which wee doe before our eyes, but we make no account of the right intention, which wee neglect : so we earne wages, and put it into a bag with holes.

There is no more troublesome labour, then labour in vaine, and without effect. No body would willingly loose their paines. Some forbooth labour like Asses, they take many and heavy burdens upon

pon them, and place all the credit in that, to undertake great matters : Issachar is a strong Asse &c. he bowed his shoulder to beare, and became a servant to tributes. Gen. 49. 14. But these labour not for themselves, but others, when they want that intention which should commend their labour to God. Some moreover suffer like Martyrs, but it shall not bee long of them : The noble army of Martyrs praise thee, in Angli. Liturg. Te Deum. Men in a peifull case indeed, and so much the more to be lamented as they bee more in number. Ah, how many are there which make a great procession of bearing the croesse, and yet goo on searce a foote in the way to Heaven, for want onely of intention. They suffer mighty matters, but therefore because they are constrained to suffer them. They hang backe for certaine, they beate themselves miserably, they resist as much as they can, but because they cannot shake off the croesse which is laid upon them, they goo on in a recling manner.

This is not to suffer for Christ ; this is to row up and downe in the ayre, to set in into a cold Ouen, to build upon the sand *Baal* ^{isms} Priests what paines I pray did they spare, that they might excell *Elias* in sacrificing ? They called upon their God from morning even untill evening, continually crying out, *Baal heare us, O Baal heare us &c.* And they leapt upon the Alear which was made. And when it was noone , Elias mocked them, saying , cry aloud. And they cried aloud, and cut themselves after their manner with Knives and Lancers, till the bloud gushed out upon them. 3 King. 18. 27. Neveithelasse there was no voyce of *Baal*, no sparke of fire, no successe of the matter flewed it selfe. The mad Priests should first have stird up fire in their minds (as *Elias* did) have rowzed their intention to God , and by this meane they had called fire out of Heaven. The world as it were another *Baal*, doth trouble, weary, vexe his owne diverse waies ; these it drawes to all

Kindled

all wickednesse, those to any slavery - whatsoever. The wretches are disturbed with going, standing, running. They are exercised many times with odious, difficult, troublesome, wicked, mad, unworthy labours. They which serve ^{Businesses} the world, had need bee able to swallow all kinds of invectives, reproaches, reprehensions, dispraises, bitter taunts, many wry looks : and as Iuglers devour Knives by cleanly conveiance, so these are constrained to indure and take downe whether they will or no many bitter and stinging words indeed. They have their detractors, corrials, adversaries, malevolent and envious antagonists , yet notwithstanding they are driven to make low congees to them, to kille their hands, to reverence them with a thousand ceremonies and pleasing gestures, or else to renounce the service of the world. Neither yet doe they want cares, vexations, perturbations and troubles at home. All these things taken together would be like a fat Oxen cut in

L 5 pieces,

pieces, so that fire were not wanting, so that a right intention like the celestiall flame would lickē them up. But now because many beare such things, but impatiently, they beare, but not offer them to God ; they suffer these things, but without a right intention, they suffer not for Christ, but for themselves, for their owne and the worlds sake, hereupon no desert or reward is to be thought of in this case : they beate the ayre, they sow upon stones, they deserve no favour from God. Of these people elegantly and truely Bernard : *Woe be to them*, saith hee, *which carry the crosse, not as our Saviour did his, but as that Cyrenean another mans.* For they are broken with a double contrition, which are of this sort, botix for as much as they temporally affliet themselves here for temporall glory, and for their inward pride are drag'd to eternall punishment hereafter. They laboure with Christ, but they reigne not with Christ. They drinke of the brooke in the way, but they shal

not

not lift up their head in the gate: they mourne now, but they shall not be comforted. *Bern. in Apol. ad Gal. abb. initio.* So that reviling Theefe was Crucified indeed by Christ, but he did not goe with Christ from the Crosse to Paradise. In like manner many take much paines, but in vaine; sustaine much, but also in vaine: they exercise vertue likewise, as it seemeth, but all in vaine, yea with losse, because they want a right intention in all these things. Of eas the Hebrew Prophet deciphering these very people : *An Heifer*, saith he, *that is taught to tread ou the Corne.* They which labour without a sure and right intention, are like Oxen which tread out the Corne, these though they be loosed from their worke, yet returne of their owne accord; they are already growne perfitt in this labour, which also they enjoy, for thereby they fill their mouths full of Provender, and so willingly perpetuate this busynesse, and put on the yoke againe very easily. No otherwise doe these Schollers

Ose. 10. 13

Schollers of the world , whom Gregory notably setting forth : They willingly toyle and moyle for the glory of the world, and likewise bow their necks with all devotion to the yoke of hard labours. And what wages have they for their worke ? a mouth full of Provender, but not a purse so well fild with monies. They bee Heifers indeed taught to tread our the Corne, they labour like Beasts that draw or grinde, or like blind horses in a Fullers Mill, they are driven by one boy with a whip, and run all day. And whether doe they come at length in the evening ? they are in the very same place, because they goe round in a Circle : so they which want a right intention, are starke blind, and make no progresse at all in vertue this day : to morrow, the next day comes without any difference to them. These Oxen alwaies plough in the same path, and have this labour for their paines, therefore they can expect nothing else from God. This is the cause wh^y Paul so contentedly exhorteth : Whatsoever yee doe in word or deed,

deed, doe all in the name of the L O R D I E S V S , giving thankes to G O D , and the Father by him. Colosians 3.17. The same Apostle as earnestly presing it againe : Whether yee eate, saith hee, or drinke, or whatsoever yee doe, doe all to the glory of G O D . All, all which must so eate, so drinke, so doe every thing else, that G O D may bee honoured, no man hurt or offended.

Chrysostome explaining this precept of Paul : Although a thing, saith hee, be spiritual, yet if it bee not done for Gods sake, it hurts him very much that doth it. Chrysostome, Tom. 5. Orat. Caledis dicta. And even as Masons doe carry their Rule from Angle to Angle, so let that Divine saying of Paul bee our rule : Whether yee eate, or drinke, or whatsoever yee doe, doe all to the glory of God. Most rightly therefore Lauren- cius Iustinian : Let the first Word, the first Thought, the first Affection, sound of the divine

vine praise ; let it direct a Sup-
plication inkindled with zeale to
GOD. Iust : de discipl. et per-
fext. Mon. c. 10. Fine. A thing
well begun , is as good as
halfe done. *Dimidium facti , qui*
bene coepit , haber.

The end of the first Booke.



The Second Booke declareth who are both the fa- vourers and foes of a good intention, but chief- ly Vaine glory, and rash Judgment; the Signes, Practicie, and re- ward thercof.

CHAP. I.

*That a Right Intention is that good
will commended by the Angels.*

God will, is the Soule of a^t-
Gon, good will is never but
rich, good will can doe all things.
The night which Christ was
borne, the heavenly ministers
sung a wonderfull Song on earth;
they which heard these Musitians
from Heaven were Shepheards;

Genij

*Ea in terra
pace, homini-
bus bona vo-
luntate.*

the Quire, the Field ; the Song is sometimes use to doe when they selfe, And in earth peace , god come in their Journey to a poore will towards men Luk. 2. 15. Ale-house. For the t'pster when beseech you, let us take so much hee seeth an honourable Baron, time, as to enquire : this very or noble Earle to bee his Guest, thing of all those which duty first of all he purposeth to excuse fully stood about the strawen the meannes of the house , that Cradle of Christ, what Good will they can find no delicates or dainties? Let us begin first to demand ties there, no Beds fit enough for of the Angels themselves. so great a stranger, that they have

O most pure and blessed spirit bread and drinke in a readinesse, rits, why doe yee come downe but are without almost every thing in troupes unto our Cottages, else, and that indeed the manner what seeke yee in earth that can of living in the Country is no be wanting in Heaven ? we have otherwise : yet if hee please to no lodging worthy of you. To stay, at his Masters command he this our question, this is the voyce will be ready to bring forth what of all the Angels at once : O soever he hath in custody over all Is M mortals, we know well the con- the house. The Earle courte- of dition and inhabitors of the ously and pleasantly to encourage place. Neither indeed doe we the man : I know, saith hee, my seeke famous adventures, rare in- good friend, what house I am come ventions , exotick Arts, strange into ; if thou shalst bring me a cou fashions, nor Gold or Iewels by ple of Eggs and a cup of thy Beere, this our comming, but Good Will thou hast provided enough for this which is more precious , and meane ; neither did I come hither deare to us then gold, and all to feast my selfe, an unknowne kind of Iewels. And surely here Guest that desire to be private, and in the Angels seeme in my mind to leave thee the richer. Dost thou to have done so, as Great men like this ? The Host full of joy, some: and

Pax Homo
bona voluntatis.

and with a cheerefull countenance: What else, saith hee, O my Lord, what else but this, with all my heart? Charge, call, command; I, and mine will doe what you require to the utmost of our powers. This forwardnes of mind, this most ready will, the Angels those great Powers from above did seeke in this inferiour world, and that for our profit, that they might leave us farre richer then they found us. And in earth peace, good will towards men. So Otto the Emperour taking occasion to visit Remualdus, would not onely goe into his Cell, and tast of his victuals, but also in his poore and hard Bed would so great a Majestie lyt. Hist. Plat. l. 2. de bon. stat. et c. 37. So other Kings and Princes turning sometimes into most desert Cottages, have made use of the fountaine onely, and bread almost as hard as stome for their Dyt, not without pleasure. And so Angels delight amongst us, is good will, and a right intention. But let us enquire of Joseph also, with what intention

intention hee came to Bethlehem. O religious Housholder, most chaste Joseph, what seekest thou in this journey, so long, so difficult, especially the time so contrary? why travellest thou to Bethlehem? all the Innes every where are taken up, not so much as a corner is empty for thee, thou art every way an excluded man; thou maist goe to a thousand houses to look bed and board, a thousand bars will keepe the doores shut, none will let thee and thy wife come in: Therefore rather goe backe againe, and dwell at Nazareth. Here no body will bid thee welcome, much lesse entertaine thee with a cup of Wine. Joseph full of such holy resolution: It is no manner, saith hee, tht it no habitation of man is free for me, therefore we will make hould with Content, neither truly did we take our journey hicker, to dwell conveniently and at ease, but that wee might obey the divine pleasure, we bent all our mind to this, that which we seeke, is obedience, thither will we follow, whithersoever the Will of

Threshed

of God shall call us But by your forme in the poorest Cottage, in
favour, O good Joseph, you seeme the vilest corner, in a Stable, as in
to be beside the matter : Thi. if the Palace of King Herod, or
not the Will of God, but the *Annas* the High Priest. But aske
pride of the *Romane Emperour*. It wee likewise the Blest Virgin
may be *Augustus Cesar* desired to her selfe concerning the same
know his strength and power, matter.

O most Blessed Virgin, if I
domes and Provinces, that he shall call thee the Mother of
may understand how great he is God, I shall lay all praise upon
and be more proud by this occasi- thee. Thou art that truely wor-
on. On the contrary Joseph thy Mother, at whose maiden
God, saith he, findeth this ver- Travell the Angels should de-
scend from Heaven. What I pray,
prise of an Idolater, to bee a fit in divine Virgin, lookst thou after
strument to accomplish his own in the native place of thy Lynage:
Will. It is the Lord: let him do or art thou ignorant? there is
what seemeth good in his sight none acknowledges poore Kin-
a Xeng. 3. 18. Forasmuch there dred. And it is much to be fea-
fore as *Augustus Cesar*, the sup- red least thy Journey be taken in
preme Magistrate, hath by Gods vaine, for the richer sort of Da-
Providence made a Decret vid's stocke have taken up every
throughout the whole World: Inne of the City before hand:
that every one should repaire to you must either live abroad in the
the City of their owne Tribe: streets, or else returne. Never
therefore wee also undertooke thinke that those that be of your
this Journey, that we might shew race will give place to you, there
our obedience to this Edict: This is none of them will come to see
is mine, and the Virgins inten- you, wee will send meat and
tion committed to my trust, drinke to entertaine you, which
which we can as conveniently per- will
forme.

Give
hee all
due praise

NOTE

This volume has a very
tight binding and while every
effort has been made to repro-
duce the centres, force would
result in damage

academic
microforms

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of God shall call us But by your forme in the poorest Cottage, in favour, O good Joseph, you seeme the vilest corner, in a Stable, as in to be beside the matter: Thi, is the Palace of King Herod, or not the Will of God, but the Annas the High Priest. But aske pride of the Romane Emperour. It wee likewise the Blessed Virgin may be Augustus Cesar desired to her selfe concerning the same know his stiength and power, matter.

therefore hee troubleth all King domes and Provinces, that hee shall call thee the Mother of may understand how great he is, God, I shall lay all praise upon and be more proud by this occasi- thee. Thou art that truely wor- thy Mother, at whose maiden o'n. On the contrary Joseph: Travell the Angels should de- God, saith he, findeth this very scend from Heaven. What I pray, pride of an Idolater, to bee a fit in divine Virgin, lookst thou after strument to accomplish his owne in the native place of thy Lynage: Will. It is the Lord: let him doe or art thou ignorant? there is what seemeth good in his sight, none acknowledges poore Kin- dred. And it is much to be fea- & Xing. 3. 18. Forasmuch there- red least thy Journey be taken in fore as Augustus Cesar, the sup- vaine, for the richer sort of Da- preme Magistrate, hath by Gods vid's stocke have taken up every Providence made a Decree throughout the whole World: Innc of the City before hand: that every one should repaire to you must either live abroad in the the City of their owne Tribe, streets, or else returne. Never therefore wee also undertooke think that those that be of your this Journey, that we might shew race will give place to you, there is none of them will come to see you, wee will send meate and drunke to entertaine you, which will

Give
thee all
due praise

forme,

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will bestow any honour upon you. None will bee knowne your alliance, all courtesies banished from hence already nor any little Inne will receive you: They which bee poore & despised, though they bee new so good. And it is truely said: *Mortuus vi- vos frequen- poore man amongst the rich, com- sat, pauper as welcome as a Ghost to the inter divites. ving. Vet. monast. Trochaic.* Wherefore, O most entire Virgin, either the open street must bee thy house, or thou must take the same way againe, which thou came Hereunto the Child-bearing Virgin: My Joseph, saith she, and seeke not after our Kinsfolke, at the honour of our Parentage, in a convenient place to lodge in but the one and only Will God, which God hath declar unto us by *Augustus Cæsar*. Be O most blessed Mother, give leave to a word, this seemeth to be the will of God, but of man which is an enemy to God for that the poore are burdened miserably and without cause done by command of *Cyrinus* President

Wearied

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President, this is the man which disquiets and disturbs all *Syria*, this is he which calleth all men hither, and thither out of their dwellings. Whereunto the Virgin: But who, saith shee, hath permitted *Cyrinus* to doe that? I may thinke, say I, *Augustus Cæsar*. The Virgin againe: Hath any permitted *Augustus Cæsar*? God verily, I have answered. Here at last the heavenly Virgin: Therefore saith she, wee follow Gods permission of this man, we obey his pleasure, with this intention we undertooke this Journey: We are not troubled with conceit of our Inne: *God will provide*. Gen. 22. 8. If men deny us place, perhaps beasts will not refuse us. Gods Will bee done. But let it please us, to enquire this of the most divine Infant himselfe. O Infant wiser then any *Solomon*, O King of Angels, what seekest thou, may wee presume to aske, amongst poore exiles which thou maist not find a thousand times better among thy Citizens the Angels? What does

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Rude for
rest.

New.
Winke

does it please thee for thy mind
sake to taſt of ſtrange and coun-
try fare, what does it deligh-
thee to change thy Heavenn
Tempe for this moſt horri-
wood? O Lord, the world doſt
not know thee, and unl. ſe thou
discover thy ſelfe ſome other way
it will tread upon thee with a
kind of contemþ. Hereunto th
child Christ, either with a ſign
only of his eyes, or with teare
alone, gave anſwer enough i
this ſenſe: I ſeeke not honours
nor pleafures, nor deſire any daſtrine
of Dyer, My meat is, ſo doe th
will of him that ſent me, that
may perorme his worke. Ioh. 4. 3
It will be eaſie for mee to want a
other kind of meat, but that my
pleaſant meat, that meat whi
is truely mine I long for with a
greedineſſe, thiſ I ſeeke: thiſ iſ n
end, thiſ my intention. But as no
yce ſee me lyē in the Manger,
one day yee ſhall ſee mee upon ii
Croſſe. And all thiſ ſhall bee don
according to the rule of my Father
Will. For as now my Father uſet
the pride of the Roman Emperor

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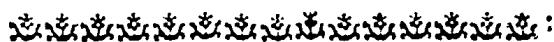
and diſcourſe of my Kindred to
that end, that I may be thrust low
into thiſ filthy Cave, ſo hee will uſe
the envy of the Hebrew Priests,
that hereafter I may bee lifted up
upon an ignominious piece of wood.
My meat is to die the Will of him
that ſent me, because I ſeeke not
mine owne will, but the Will of
him that ſent me. Ioh. 5. 30. Be-
cause I came downe from Heaven,
not to die mine owne will, but the
Will of him that ſent me. Ioh. 6.
38. This is the anſwer of Christ
to us.

What therefore is that Good
Will, whereunto the Angels give
a bleſſing of peace? Saint Lec
very rightly to this demand: A
Christians true peace, ſaith he, iſ
not to be diſvided from the Will of
God. Wee muſt ſay unfaincdly eve-
ry houre: Thy Will bee done, O
Lord, both in me, and in all men
moſt perfectly, at all times, as it iſ
in Heaven. This, O Christians,
is Good Will, to deſire thiſ one
thing in all thiſs with all the
heart: O Lord, thy Will bee done.
This Will, thiſ intention of mind

the Angels commend. Truely hereof Saint Gregory : *No richer thing, saith hee, is offered, then Good Will. Hom. 5 in Evang.* This will begets true peace. This will the Shepheards brought along to the Cradle of Christ. They would goe and seeke, they went and sought out that very Infant, whom the Angels perswaded them to seeke, from hence grew their mutuall consultations : *Let us now goe even unto Bethlem, and see this thing which is come to passe, which the Lord hath made knowne unto us :* And they came with hast. This will that most crafty Foxe, Herod the Ascalonin wanted altogether, which promised that he would both come, yea and worship him also. Forsooth hee hid come to cut the Childs throat, not to kisse his knees. Lastly, in this good will and Right Intention consisteth true peace and quietnesse. Do whatsoeuer thou canst, O Christian, thou shalt find a thousand troubles in all things else ? there is nothing any where so quiet as

it should bee without this good will. Distemper and innumerable disturbances by the body, by the mind, by friends, by Kindred, by Children, by Subjects, by Servants, by Office, by Busynesse ; troubles at home, abroad, at Church, in the world, in the waters, in the woods ; troubles in recreations and pleasures themselves, abundance of troubles will environ thee on all sides. And though thou composest all things for peace, notwithstanding thou shalt find peace nowhere but onely in this good will, which tyeth it selfe to the will of God in an insoluble Band. And this is Heaven out of Heaven, or the gate of Heaven. Peace Entry to men of a good will, good, constant, safe peace ; true peace, and that none needs to reperte. One may use that speech of the Vulgar in many other things : *I had rather have a good quarrell then an ill quarter: if the spirit will then an ill make a league with the flesh, obey stoule the lusts thereof, cover every fault of stubbornnesse; a very bad peace.* A good stafe then an ill

and farre worse then Warre and discord. Therefore there can be no good or safe peace to any , but onely to men of a good will and Right Intention.



C H A P. II.

Act

*That the deed of a Right Intention
can bee recompenced by
God enely.*

THE rule over the Celestiall Spheres and Starres, over all orders of Angels, doth not equall the dignity of an Action coupled with vertue. For example, a halfe penny given to a Begger, but with a sound and right intention, how highly suppose you, is it esteemed in Heaven? Put all Kingdomes of the world together, both *Turkish*, and *Indien*, and *Persian*; *Spanish*, and *French*, with all their wealth, yea with all their pleasures, and yet thou hast not pitched upon the full price of that halfe penny. The reason hereof is most evident:

dent : all those things as they had a beginning , so they shall draw to their end, they are kept in with close bounds on both sides. But that halfe penny bestowed upon a poore Begger hath amounted to an eternall value. Our light affliction which is but for a moment, wer eth for us a far more exceeding and eternall weight of glory. 2 Cor. 4. 17. What canst thou call leesse , then that which is light and but for a moment ? So one sigh for God, one groane in earnest for our former offences, a cup of cold water offered to the thirsty (can I speake any thing lesse ?) doe obtaine an Meane eternall reward, and great above all measure : They m^ere be an eternall weight of glory. The gold of all the Kings in the World brought together into one place, may all be easily examined by the Scales in the space of a weeke, nor indeed can it make an infinite heape : But now that encieast of a halfe penny, which we speake of, cannot bee weighed throughout all eternity, it is infinite. But how

*Ecum Deus
coronat me-
rita nostra,
nihil aliud
coronat quā
munera sua.*

comes it to passe that this halfe penny is so precious ? By the grace of God, which *August* most truely affirming, saith : *Grace onely worketh all our worthinesse in us, and when God crowneth our deserts, hee crowneth nothing else then his owne gifts.* Aug. Epist. 105. ad sextum. The grace of God maketh a marriage betweene God and the Soule. *Affuerus* the mighetyest of Kings, which was Emperour of an hundred and seaven and twenty Provinces, was yet pleased to take *Hester* a poore Orphan maid, the kinswoman of a captive Jew to his wife, and made her a Queene : Nor enquire thou the cause. This was his pleasure. Who now can deny the Children of *Affuerus* and *Hester* to be Heires of the Kingdome. Our Soule being most poore of it selfe (when as wee are not sufficient of our selves to thinke any thing as of our selves, *2 Cor. 3. 5.*) yet God makes choyce of her for his Bride through the admirable benignity of his grace. From hence the Inheritance

heritance of a Kingdome is derived to our Children, that is, to our actions ; from hence we shall hereafter *Be partakers of the divine nature.* *2 Pet. 1. 4.* For the spirit it selfe beareth witness to our spirit, that wee are the Children of God, and if Children, then Heires. Rom. 8. 16, 17.

Therefore GOD onely can fully pay the reward of that halfe penny which we said, nor will by any other paiment, but himselfe. That Sun of Theology, for so the holy man understood very well, that God is the fittest reward for a good action. To this purpose Saint Paul most diligently adviseth us, saying : *I cease not to give thankes for you, making mention of you in my prayers. That the God of our Lord Jesus Christ, the father of glory may give unto you the spirit of wised me, and revelation in the knowledge of him : the eyes of your understanding being enlightened : that yee may know what is the hope of his calling, and what the riches of his glory in the Saints.* Ephes. 1. 16. This the

Apostle incessantly prayed, That God would give them the spirit of wisedome and revelation, how that such a reward is assigned by God to every right action, as all the wisedome of Philosophers cannot comprehend. *Whosoever shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple, verily I say unto you he shall in no wise loose his reward.* Mat. 10. 42. The Lord proposeth here the most despicable persons, and the meanest thing, a cup of water not warme, for it could not be warmed without cost, but cold as it runs out of the spring. *Hee shall in no wise lose his reward,* which may rejoice him for ever. They were very great gifts which two Kings did promise, but amongst their cups. *Assuerus in the heate of wine:* *What is thy Petition Queene Herod, and it shall bee granted thee?* and *what is thy request, and it shall bee performed even to the halfe of the Kingdome?* Hest. 7. 2. Herod assured the same in a manner to the Damosell which dan-

ced

ced before him: *Whatsoever thou shalt aske of me, saith hee, I will give it thee, though it bee to the halfe of my Kingdome.* Mark, 6. 23 Behold here the greatest gift of a King, the halfe of his Kingdome, but such as shall not endure. God who is a more bountifull King, is ready to bestow his whole Kingdome which shall never have an end, even himselfe, for a reward of the least good worke that can be, of one halfe peny. *Hee hath called us unto his Kingdome and glory.* 1 Thes. 2. 13. For the present God conferreth all things for the most part by his Creatures, by the Heavens, the Stais, the Earth, the fruites of the ground, by his Ministers the Angels. But hereafter, *When hee shall have put downe all rule, and all authority and power,* 1 Cor. 15. 24. then the Ministeries of all created things shall cease, then God shall exhibit all kind of pleasure, to the blessed in himselfe, for a reward of their good deeds. *He shall bee all in all.* Therefore Saint Chrysostom judgeth him to bee a cruel tyrant a-

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gainst himselfe , which can bee contented with an other reward, then God. *Chrysost. Hom 21. in Mat.* And surely such a one as this is more foolish then hee , which exchangeth the noblest Diamond for five farthings, or a few Apples.

If therefore for every good action there bee a reward decreed which is infinite, eternall, inexplicable, God himselfe : or that I may speake more plainlye , if for every, even the least good deed an everlasting Guerdon is to bee expected : no marvell then that Steven would not sell his stones neither to vaine glory , nor to violence, nor to any of those Huck-stretches , for none could pay a price worthy of them, but onely the Father of that Infant, whose Cradle was the Manger and Straw at *Bethlem*. But we most silly Babies (I have said little) most cruell tyrants against our selves doe sell so many worthy deeds for a poore apple , for an Oyster-shell, for a broken piece of Glasse, or a few painted tri-

ffes,

fles, yea for the short smoke of a little glory, for the light breath of favour, either to the eyes, eares, or tongues of those whom we desire to please. Thus all the wages is, to bee seene, to bee heard, to bee praised. How truely Saint *Gregory* : *Hee that for the goodness sake he, which he sheweth, desirereth the favours of men, carrieth a thing of great and mighty worth to be sold for a sorry price : Hee asketh the rate of a little transitory speech , for that whch might gaine him the Kingdome of Heaven.* *Greg l. S Mor. c. 28. ad finem.* For that cause Saint Paul so seriously exhorteth, saying : *Servants obey in all things your Masters according to the flesh , not with eye service as men pleasers, but in singleness of heart fearing God. Whatsoever yee doe, doe it heartily as to the Lord, and not as to men, knowing that of the Lord yee shall receive the reward of the inheritance : for yee serve the Lord Christ.* *Colos. 3, 22.* Therefore let us especially take heed of this, that we goe not about to approve our

our endeavours unto men alone, and serve their eyes and presence onely, but rather fulfill all the parts of our duty with a certaine singular Candor of mind, couplel with the feare of God. In which respect whatsoever we doe, let us doe truely and heartily, certainly perswading our selves, that we performe service not to men, but to God, the Author and Lord of all good things. And because we ought to bee sure and certainly acquainted, that the everlasting seat of the blessed is proposed as a Crowne, reward, and recompence to our labours and good endeavours, it is very meet, that all our intention bee directed to Christ onely, that these eyes of ours bee bent upon Christ, that we sell all our things most readily to Christ, who is willing to pay so liberally for them. To set them free from the mouth of the Dragon, and to enteate them in glory.

C H A P. 5.

C H A P. III.

How much a Right Intention is impugned by the Divell.

THAT Apocalypticall Angel Saint John, saw a woman clothed with the Sun, shod with the Moone, crowned with Starrs, and this woman in travaile. Before her stood a Dragon with seven heads, waiting while shee brought forth, that hee might take away her Child and devoure it. But he waited in vaine for a prey. *For that woman brought forth a man Child, and her Child was caught up to G O D, and to his Throne: and the woman fled into the Wilderness, where shee had a place prepared of God.* Apoc. 12. 5. So the hunger-bitten Dragon was deceived of his booty. It is wonderfull to bee thought, how much the Divell that wakefull Dragon laboureth, what subtle devices he useth about this one thing,

thing, that hee may turne a good intention into an evill or unprofitable one : here the gaping Beast waitech, whiles the young one is brought into the world, that hee may presently devoure it. Christ had scarce given a new Charge to Peter to execute his Office, when straight-way Peter turning him about, said: *Lord, and what shalihu man doe?* Ioh. 21. 20. O Peter what I pray doe these things concerne thee ? have a diligent care of thy selfe, looke to thy selfe. There is one which lyes in waite that he may interrupt the course of thy duty : *What is that to thee,* follow thou me : Let thine eyes waite upon mine, let thy feete cleave close to mine, follow thou me. That therefore wee may defend a good intention from the power of this seaven-headed Dragon, wee must now unsold the vision of Saint John , and shew withall, how diversly, and how folicitously the evill spirit bestirs all his veines in this matter, that he may either take away or corrupt a Right Intention.

The

The woman which John saw great with Child, signifyeth the Soule, which is in favour with God. All things doe service to this Soule, the very Starres waite upon it, the Sun and the Moone obey it, Heaven is made subject *Transcrip-*
unto it. Such a Soule is never but *euer*,
in travaile with good desires, of serving God more faithfully and respectfully ; neither onely is she in travaile, but hath issue also, and brings her holy purposes to effect, she is happily delivered, and gives the world a sight of most excellent deeds in all kinds. And as a great-bellyed woman is of a very dainty stomacke, and loathes many times those things that before seemed meere Hony to her, and longs for those that before were in her conceit like gall : So the mind of man great with chaste desires, abhorreth all the pleasures of the flesh, all the world ; bat in the meane time it embraceth all adverse things whatsoever, and the whole provision of patience with great affection. Heere the seaven-headed Dragon watch-
eth.

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eth, and layeth waite every moment, that hee may infect that mind, either with secret pride, or subtile avarice, or blind envy, or privy luxury, or againe with godlinesse, but glozing, or with any other faire-seeming, but sinister intention. So the Hell-armed Serpent stands gaping before the woman, ready to bee delivered. What therefore must the Soule doe in this case, if even by the least token a wrong intention bewray it selfe, what resistance must be made? Let the Child be snatched up to GOD and to his Throne, let the intention advance it selfe to the Creator by these wings of prayer. My Lord, I have done, and am about to doe this for love onely of thee. And let the woman fly into the Wildernessee. Let the Parent of this Child say: *I desire not, my Lord, to bee scene to be knowne, I affect not to be praised: I will not have it proclaimed in the Market, I will not have it commended for a mighty and rare thing, I woulde have this done so, as if I had done it in the remo-*

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• *test desert, in the most desert Wildernessee: so thou, my GOD, knowest it, as thou knowest all things: thou onely art a Theater large enough for all my actions.*

Cornelius the Centurion, that approved Souldier to God above, sent all his Sons and Daughters, that is, all his good workes before him into Heaven. Therefore the Angel most courteously speake unto him, saying: Thy prayers and thine almes-deeds are come up before God for a memoriall. Acts 10. 4. For hee was a devout man, and one that feared God, and prayed to God alwaies. Thus all his Children were caught up to God, and to his Throne, that Stygian Dragon being deluded, which exceedeth all Theeves, Pirates, Robbers by many degrees. For this roving Theefe is never but in hand with his wiles, he observeth a Traveller before he passeth by, and also in his very passage. The Devil is weary of no labour, many times in the beginning of an action, sometimes in the middle, verily often in the end he endeavoureth

reth to pull a Right Intention in pieces, which Gregory eloquently setting forth: *For we must understand*, saith he, *that the old enemy pursueth our good workes three manner of waies*, that the very same thing which is done right before men, may be spoyled in sight of the inward Judge. For sometimes in a good worke he polluteth the intention, that every thing which followeth in action, may for so much not come forth pure and cleane, as he distempers it in the very Originall. But sometimes he is not able to corrupt the intent of a good worke, but opposeth it in the action it selfe as it were by the way side, that when one

*Subiunctio
larentur vicio,
quasi ex in-
fidis veri-
matibz.* makes account he goeth out more secure, by setting vice privily to dog him, he may bee killed as it were by treachery. But sometimes he neither corrupteth the intention, nor supplanceth by the way side, but entraps a good worke in the end of the action, and how much farther hee faines himselfe to be gone from the house of the heart, or the passage of the deed,

be

he waiteth so much more craftly to disappoint an action at the journies end : and by what meanes he makes every one that is not wary secure by thinking him farre enough off, thereby hee suddenly runs them through with a harder and more incurable wound. For so hee contaminates the intention in a good worke, because when hee perceiveth the hearts of men easie to bee deceived, he presents the aire of transitory favour to their desires, that in these things which they perferme right, they may be inclined by the strength of intention, to covet base matters : whereupon it is rightly said by the Prophet under the similitude of *Iudea*, of every soule which is caught in the trap of a wretched intention. *Hec Fatti sunt
enemies are the chiefe.* *Thren. I. 5. hostes eius in-
capite.* As if it were apparently said: When a good deed is undertaken not with a good intent, the adversary spirits are chiefe over it from the very first thought, and possesse it so much the more fully, as they have also dominion over it

it by the beginning. *Greg. l. 1.*
Mor. c. 19. initio. Yea, as *Chry-*
sostome hath moreover noted,
The Divell sometimes by an evill
intention distaineth workes even

Laid up in now already committed to Gods
custody. And if hee bee not able to
binder a deed by casting diffi-ulties
before it, he provoketh the intenti-
on, and endeavoureth to defile it.
Nor yet doth his policy prevaile;
hee sets upon it with diverse en-
gines to disturbe it. Meither so in-
duced doth he effect what he would?
he studieth to pervert the end of the
action. Chrysost. Hom. 1. in illud.
vididjminum.

Horat telleth of a most im-
 portunate fellow, whom that he
 might send away from him, hee
 pretended diverse busynesses to be
 dispatched here and there. But he
 most importunately answered this
 one thing, I will ever follow thee.
 I have nothing to doe, and I am
 not idle: I will ever follow thee.

Horat. l. 1. Serm. Sat. 9. So the
 Divell which hath nothing else to
 doe, then to impugne and vexe
 us, and is truely no fleggard, Hee

like

— Vfijur
 sequarre?
 Nil hales
 quod agam,
 er non sum
 tiger: usque
 sequar te,

like an individuall companion,
 continually mutters that — I will
 alwaies follow thee, ever and ever
 will I pursue thee; ever will I hold
 and follow thee close: I will not
 be quiet, I will not cease, I will not
 give over, till I turne aside thine
 intention another way, that it may
 not goe so right to God; I will ever
 follow thee. Surely hee doth so,
 whom he cannot delude by vaine
 glory, them he deceiveth by an-
 ger, or by sorrow, or impatience,
 or else by joy, or immoderate de-
 sire, or too much longing. There
 be a thousand waies to hurt. If
 paines succeed ill, it puts out of
 courage: what will be said of the
 matter? thou shalt bee nothing
 esteemed, thou shalt be a laugh-
 ing-stocke to all, this will cer-
 tainely be great hurt to thee. But
 if the matter fall out according to
 wish, the Orcinian Foxe is at Hellish
 hand againe. Behold the practi-
 tioner, behold his device! very
 well, excellently, passing well,
 he could not have done better,
 what has this or that man done
 like it? there is none that can
 come

*Et pulcrum
est digito
monstrans et
dicere hinc est.
Top*

come neare this deed, all men will commend it. So the blind body seemes such a proper fellow in his owne conceit, pleaseth himself so admirably : he carries his eares listening every where like a Bore what people thinke of him, to heare how they praise him : for sooth it is a great macter in the sorry judgement of the man, and a brave thing to bee pointed at, and have it spoken, this is the man. *Pers. Sat.* 1. v. 28. O poore Soule ! *His enemies are the chiefest, indeed.* The beginning and head of a worke is the intention. The Divell aimes at this marke, he throwes right against this forehead, as *David* did to *Goliath*. If this head be hurt, if a good affection to God bee corrupted or extinct, all the rest of the building tumbles downe. *David* greatly rejoicing that hee kept this head safe : *O Lord God, saith hee, thou strength of my health, thou hast covered my head in the day of battell.* *Psal. 140. 7.* *Pliny reporteth, that the Pelican a most crafty bird, lives by roving upon the waters*

waters after this manner : Shee flyeth unto those birds which swim in the Sea, and catcheth at Dives, dip their heads with her Bill, till she them plucketh up her prey. *Plin. l. 10.* *selves Nat. Hist. c. 40.* Righteous men not much unlike to birds, have their habitation indeed on high, but they fly downe to the waters for their food, and dip themselves therein : they refuse not to undergoe cares, vexations, labours, diverse troubles ; they carry these wifes upon their backes, for no otherwise are good workes made evident ; there is need of sweating and industry. No body endureth want with vertue, unlesse his body feele it. No man prayeth so as hee ought, unlesse hee watch, and excite his mind to attention. In this manner the godly get the nourishment of their soules. But the Divell, like a *Pelican* assaulteth the head of these birds, Intention. Doth he see one praying ? he plucks away the rule of a right intention, and, many, saith he, looke upon thee ; let them goe now and say if they can

can that thou art not a lover of Prayer. Does he see money in the hand for the poore ? he snatcheth away the eyes after spectators of the almes, or draweth the cares to the beggers importunate cryes, that whiles hee gives almes, hee may give a reproach with it, and say looke here shamelesse Dogge, cease to barke. *Most men will proclaine every one his owne goodnes: but a faithfull man who can find?* Prov. 20. 5. Doth hee perceive in thee some charity, patience, obedience ? presently hee seekes letters of commendation, hee takes up the least words of them that praise thee, and drops into thine eares : loe, thou art of a good report, thy submission hath pleased this Lord; in good troth this is to be reckoned among thy praises. This hellish *Pelican* fasteneth a thousand such gripes, whilst he wounds the head, and kills a right intention. Therefore in all actions, let that be diligently observed of the mind : *To God, and to his Throne.* Otherwise we shall not escape the Stygian *Peli-*

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can, unlessie every one of our Children, all our good actions, bee caught up to God, and to his Throne.

It is to be admired which is semen.bred among the acts of St. Severine Bishop of Coleine. (Surius Tom. 5. die 23. Octobris. Severinus flourished about the yeare 40.) There was in the time of Severinus the Bishop an Hermit descended of a princely stocke, brought up in his youth to all kind of delights, who when hee was growne of ripe yeares for a wedded estate, tooke a Bride not unequall to him in meanes and blood. And now Hymen sounded over all the Court, and now the nuptiall Bed callid upon the new married Couple, when on a sudden the Bridegrome being taken with great feare, saw a young man in a most beautifull shape standing close by his side, which speake to him with a cheerefull Countenance, and said : *If I shoul i surely promise thee greater dukes, and farie more illustrious Betrothal beauty, woud i thou follow mee with her*

N

wishes

More then things excelling these. To whom the Angell in a mans shape : I promise thee, saith he, heavenly delights, and immortall glory, if so thou bee a man, and knowest how to contemne these in respect of thuse. The Bridegroome forth-with fild with greedy ambition to enjoy these promises, and taken with love of the promiser: Behold the man, saith he, passe thy word, and lead mee whither it listeth thee, I am ready to follow. Hee said, and did it : neither caried away any thing else with him of all his treasure beside a wooden Bottle. The Angell having brought him following so couragiouly into a place remote from all company of men: Here, saith he, bee free to God and thy selfe: forbear to care for any thing else. So withdrew himselfe out of sight. Upon this Stage did this new Actor pl y the part which he undertooke exceeding well a long time, where God and Angels being Spectators, bee followed his austere

Surity

austere course of life very close for divers yeeres together, exhaust in a manner with continuall prayer, watching and fasting. At length a desire invaded the man to know, who should receive an equall reward with him in Heaven, for he led a life almost imitatable. He was answereid from Heaven. That the Bishop of Calein shold bee like him in the seate of the R. d. The Hermite wondering at this equallity of reward in such an unequal state of life, hee beseeched therefore very earnestly, that this man may bee shewed unto him. And without delay, he very same h. v. e. which had conducted him thither, stood before him, and shewed the way wherby hee should come to the very place where this Bishop was. The Hermite thus instructed, upon a solemn day came to Calein, and was present at divine Service, after Church he was admitted into the roome where the Bishop dined, to looke on. Here the Anchorite saw a feast, although not according to

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Genium sa- the profuse Genius of our Age,
liare. yet sumptuous and liberall. This
the Bishop gave to the chiefe men
of the City of Colein. The plenty
of Dishes, the variety of dainties,
the great richnesse of Plate to
serve in, was in that age account-
ed an example of rare prodigality.
Here this same devout Spectator
began in mind to conferre with
himselfe : Have not I therefore
with my Canne of water, saith
he, with a piece of dry bread,
with univory rootes and heatbs,
by daily fasting, alrost continuall
prayers, and forsaking all this
bravery of mine owne accord,
deserved more favour at Gods
hands , then this Bishop in so
great excesse ? What doe I, if I
doe no more , then this prelate
which aboundeth so much with
riches and delights ? O my very
good Anchorite, thou maist rea-
son perhaps discreetly , but not
holily ; heare I pray , and suffer
an answer of the Angell that
guideth thee , whose words are
these : *This Bishop, whom thou
seeest, is lesse delighted with all his
pompe*

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*pompe of dainty Dishes, then thou
wi. h thy woodden platter. Un-
derstandest thou this ? That
man is truely great, which useth
earthen Vessels so , as if they
were Silver, and useth Silver so ,
as if it were earth. Sen Epis. 5.*
Here the discreet Palmer acknow-
ledged, how that God would
weigh not so much the deeds,
as the intents of the doers, nor
value how much every one did,
as with what respect. Right
so it is : —

*Qui quid agant homines, inten-
tio judicat : Omnes.*

*Intention is the Judge to try,
What all men doe, when, how,
and why.*

And loe, how the Acheron-
ick pelican , could not by all
stately abundance extort from
Severinus, his Love and good in-
tention to God. This Bishop of
Colein sent all his Actions, as it
were his Children before him,
to God, and to his Throne. And in
this

this Stratagem, he delivered from that most watchfull Dragon, whatsoever piety hee exercised. But whom may wee find imitating it? It shewes rare vertue indeed, not to be corrupted in the midst of riches, and pleasures, when the most rigid poverty that is, may find some occasion or other to offend a good meaning. For this other which betooke himselfe to the Wildernes, being every way else an holy man, and of a most commendable life, nevertheless had let fall some of his good intention, and better affection into his wooden Tankard. Wee doe after that sort even in the smallest things, let goe or gaine no small matter, according as our intention leadeth either to the Creator, or things created. Satan hath very many snares and almost not to be desried, which hee plantheth closely under foot to intrap a Right Intention. Our dainty-mouth'd senses, and too much selfe-love offer themselves of their owne accord to bee entangled in these

these Nets: it is sweet to them to be so taken. What action soever therefore of ours is not at the very first sent up to God, and to his Throne, is presently caught and devoured by the most nimble Dragon.

The Hebrew Prophet Ezechiel saw foure living Creatures, whose wings and heads were lifted up towards Heaven: Their faces and their wings were stretched upward. Ezek. i. 11. The upright both looks and flight of these Creatures, put us in mind of nothing other then this very thing, that nothing whatsoever is safe enough from that Dragon, which flyeth not up instantly to God. It perisheth, whatsoever withdrawes not it selfe by this meanes from the Dragons clawes. Thereupon *Richardus Vitorinus* calleth him, which performeth good workes yet with an ill intention, a murderer of his owne Children. Here we meet with two things worthy to bee noted. Let the first thing in question bee, wherein doth the sap, kernel, strength

Nervus.
Maine
drift

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strength and force, or the Master-
veine of a good intention conflict?
whereat must we principally aime
in this point, or what man ever
had a good intention indecd?
Christ the repairer of mankind, of
whom his Father pronounced
from Heaven: *Hearke him.* Mark,
9. 7. This Master of ours, had
chiefly three intentions. The first
was of *Obedience.* *This Comman-*
dement saith he, have I received
of my father. Joh. 10. 18. For
the first moment that he put on
man in the Virgins Wombe, his
Fathers Sentence was objected to
him. *Thou must be Crucified,* thy
Father gives such charge. Christ
most obediently submitted him-
selfe to this Decree of his Father.
Hereupon it may bee truely said,
The Saviour of the world did
hang upon the Crosse fourte and
thirty yeares. For the intention of
Christ went all his life long to-
ward the Crosse, did cleave to
the Crosse: *This Commandement*
hereceived of his Father. The Se-
cond was of *Respect* to his Fa-
thers honour: *For I,* saith hee,
seeke

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seeke not mine owne glory, but I
honour my father. The third was,
of Love and affection to his fathers
Will. I saith he, doe those things
alwaies which are pleasing to him,
because so it seemed good in thy
sight. *Neverthelesse, not as I will,*
but as thou wilt, thy Will bee ful-
filled. This three-fold intention
is almost the very same in sub-
stance, but yet it may be perceived
also in that difference. For it is
one thing to doe any matter
therfore, because it is so com-
manded; another, because it ma-
keth for the honour of another,
and another thing yet, because it
so placieth another. Hee which
is of this mind, to observe ano-
thers will, and bee also at his
back, and offers himselfe freely,
may say: What need have I to
be bidden? I am noxe of them
that are to be compelled by force,
or power, or Law; I will doe
this of mine owne accord, upon
this perswasion onely, because I
know it pleaseth him that is in
authority, his desire is set upon it.
And therefore I am as ready to

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doe, as he to *wish*, his Will is to me instead of a thousand Commands. And this, I take it, is the top and highest point of every Right intention. And this was the intention of Christ our Lord in his life, in his sufferings, in his death; in all things: *His fathers Will Even as the father gave mee Commandement, so doe I.* Joh. 14. 31. *The father which sent me, he gave me Commandement, what I should say, and what I shalld speak. And I know that his Commandement is life eternall: whatsoever I speake therefore, even as the Father said unto me, so I speake.* Joh. 12. 10.

Hereupon let that never depart either from our mouths or hearts: *O my Lord, and my God, I offer my selfe, and all that I have to thee, to thy good pleasure in every thing.* Or that: *Even so Father, for so it seemed good in thy sight, even so Father, even so Father.* Or this. *Never helpeſe not as I will; but as thou wilt, thy Will bee fulfilled.* The other thing also in question is, and that most frequent amongst

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mongſt men of a doubtfull conſcience, whom it troubleth and vexeth diverse waies. Thou maist heare many ſaying. *So I knew in what manner my caſe stood with God, that I were in favour, and Gods deare ſervant, whether my actions pleased that moſt wiſe ſearcer of hearts: ſo I were throughly acquainted herewith, moſt willingly would I perorme whatſever is required of mee.* O my good Christian, deſireſt thou to know this? examine thine owne conſcience: Doe but weigh what maner of intention thou haſt, how ſincere and pure, for how much the more ſincere and pure this is, how much the moſe conformable and nearely knit to the Will of God: to much better thou art, ſo much the more acceptable and dearer to God, never doubt it. Or knoweſt thou not, whatſoever men doe, intention judgeth them all? It is not poſſible, that thou ſhouldſt be of a ſincere intention, and good mind towards God, and yet not please God, unleſſe thou wouleſt make God unjuſt.

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unjust. It is the voyce of God. *I love them that love me.* Prov. 8. 17. and I doe not conteine, nor can otherwise choose, but embrase them againe with a benigne affection, which are so well affected towards me.

Thou therefore, good Christian, have especiall care of this, alwaies most readily to attend the divine pleasure in every thing. Let Gods Will be both thy Will, and Deed. In this manner thou shalt wound the heart of God with the golden dart of Love. For this gaines such an interest in Gods favour, that wee may procure very much not onely by speaking and doing, but also by omitting and making hly day. *Lodowicus Blofius*, a truely pious Writer : If any one saith he , resisteth his owne will even in the smallest matters for Gods sake, he perferreth a thing more acceptable to God , then if hee should raise (let it be marked) many dead men to life. So it is necessary that he bee ready prepared in all other matters, which would be of a Right

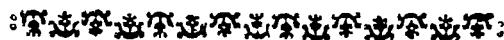
Intention,

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Intention, that if hee know any thing that God desircth, ne also may desire the same, how opposite soever it be to his owne Will. To which purpose (as *Blofius* instructeth) let him frequently say with him selfe : *For it is selfe . O Lord, I will not doe that thing, when it is not necessary that I should see it : in respect of thee I will not beare that, I will not take that, I will not speake that, I will not touch that. Lord if my Clathes, if my Dyer, if my Affaires, Labours, or that which I am in hand with, displease thee, I refuse not to bee covered with a course clout, to live with Bread and Water, to put away these and these things farre enough from me.* But we, O how often doe wee both speake, and doe a great deale otherwise ? you may heare him many times that saith : *I am at mine owne pleasure and dispusing, what controller need I feare ? I am wont thus to dye ; this is my custome : this cost is out of my purse ; I feed upon mine owne Trencher : what die I regard others ?*

Happy

thers? I will have it so in this manner; no body shall appoint mee what to doe in this case &c. This is not to carry himselfe answerable to the Will of God. Therefore O thrice blessed hee, which with a most sincere intention, followeth the one and onely pleasure of God in all things. This man of all others escapeth rhe eyes and clawes of the ever-waking Dragon, and whatsoever he doth, hee sends before hand with safe conduct to God and to his Throne.



C H A P. IIII.

That the greatest enemy which the Devil rangeth against a Right Intention, is Vaine Glory.

THIS ENEMY of a Right intention is worthily to bee feared of all men: *Vaine Glory* steals away the rewards of

of all vertues, and turnes them to most grievous punishments.

Herod Agrippa, no degenerous Impe from the wickednesse of his Fore-fathers, slew *James* the Sonne of Zebedee, a most holy man, God passed by that: *Hee cast Peter* in Prison, neither was hee punished of God for this, hee added more outrages to the former, neither yet did God revenge that. But when he made an Oration, glittering in Royall Apparrell, not to instruct the people, but for his owne ostentation sake, and the multitude gave a Shout: *The voyce of a God, and not of a man, immediately the Angels smote him, because he gave not GOD the glory, and hee was eaten of Wormes, and gave up the ghost.* *Hee hath binne sure enough.* *Hee tooke away a mans life, and God held his peace;* *hee would have stollen the glory from God, and here God riseth in his owne defence,* *and he was consumed of Wormes and gave up the ghost.* *He paid so deare for Wind.* *Augustine* rightly pronounceth a-
gainst

gainst He: od. Lo d hee that will be praised because of thy gift, and therein seeketh not thy glory but his owne, although for thy gift hee bee praised by men, yet hee is discomferted by thee, because that out of thy gift, hee sought not thy glory. Aug in Medic. But he which is praised of men, when thou rebukest, is not defended by men when thou judgest, nor shall be delivered when thou condemnest.

There are two speciall things to be found in all the Wo: kes of God, Vtility, and Dignity: God would have the Vtility to come unto man, the Dignity hee hath reserved to himselfe. Even as a famous Painter easilie yeeldeth the Picture whiche hee made to another, accounteth that onely to be his, which Iee writheth underneath, Pratogenes invented it, Timander made it, Apelles drew it. So likewise God: and for that cause also hee ordained that the Offerings in times should bee made in this wise, that Flesh, Fruites, Bread, and pure Incense should be offered together, which hee

hee paried so liberally, that what profi soever was herein, it should turne to the benefit of the Sacrificers, he required the perfume of the Incense onely for himselfe. And even as when two Merchants become partners, both of them layeth out upon Traffike what their meanes afford: Or say that one findeth all the expences, another the paines, sometimes equall portions either of mony or Wares, the gaine which commeth by Traffike they divide, it is wholly due to neither of them. John the eye of the Lord affiurmeth that the Saints have fellowship with God This fellowship is entred into for that end, that eternall blessednesse may be obtained, thereby as it were gaine. Not God alone maketh this Merchandise, nor man alone: That saying of Saint Austin is well knowne: *Qui fecit*
made thee without thee, will not forsake thee, nor
save thee without thee. God be saluabit te,
stoweth all the charges towards sine te.
this traffike, For it is God which
workeith in us both to Will, and

to doe of his good pleasure. Philip. 2. 13. Man bringeth his industry onely, what gaine soever commeth by this dealing, is to be diuided betweene God and man: God is contented onely with the honour and glory, whatsoever wealth or happiness there is, he assigneth unto man. Let a good division therefore be made: *Let glory be to God in the highest, to man peace, and the possession of all good things.* He now that arrogates to himselfe, what is due to God, dealeth most unjustly, and deserueth to be turned out of this fellowship, and deprived of all his goods. *God Created all things for him selfe.* Prov. 36. 4. This Great Maker of all things, requiring honour as it were tribute of all his Workes. *My glory, saith he, will I not give to another.* Eſay 42. 8. This revenue a Right Intention most truely paith unto God, the very same vaine glory most unjustly taketh from him. Can any man like wise endure another most vainely boasting of that which hee built, which yet never

never came out of his owne purse. Why braggest thou proud fellow, which bestowest not so much as Brough a stone of thine owne towards ~~test~~ this Structure, any man may easilly build at another mans coſts In like manner why doe wee poore wretches boſt of our actions and good deserts, as it were of great buildings? all the charges where-with we build come from God, for our use, not for our report. Most apparently Christ: *Without me, saith he, can yee doe nothing.* Job 15. 5. Why therefore doe we brag? we are permitted to inhabite the building, the honour which followeth the fabricke of the House, is onely G O D S. Therefore, *Take heed that yee doe not your good workes before men, to be ſene of them, otherwise yee ſhall have no reward of your father which is in Heaven.* And therefore Christ ſo ſolititouslly advileth us, because this vice of Cenodoxie, or vaine glory, is both very ſubtile, and also very hurtfull by this her subtilit. *Climachus: Cenodoxie, saith hee, hath an hand in all*

Mat. 6. 1.

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Peste

Bryer

all devices. For example, Doe I fast? I take a pride in it. If I breake off my fast, because I would not have it knowne, againe I am proud as it were of mine wrene policy, if dauntly apporell'd, I am overcome of that disease. If I be poorely clad, againe I take a pride in it. If I speake, she vanquisheth me. If I hold my tongue, againe I am vanquished. Which way soever thou throwest this Bramble, it standeth with the prickles upward.

Clim. Grad. 21 de Cenodoxo initio.

But such a vaine glorious man as this, is a true worshipper of Idoles, which seemeth indeed to worship and serve God, whilst he studieth to please not G O D, but men.

I said before that this vice is most subtle, and ever so it is. Glory is despised very often, that it may be gotten, and from the very contemt of glory vaine glory springeth, and sometimes affileth them most strongly, which seeme to have cast off all glory long agoe. I will determine nothing in this case out of mine owne

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owne judgement. A man of great repute, & Divine of our age, discourses of this point as followeth. Hieron. Bapt. de la Nuza. Tom. 1. Tratt. 2. part 2. *de recto affectu in Deum.* It faileth one not seldome, that a gallant Lady taketh not so much delight in all the bravery of her Sexe, or a Knight in all his gorgeous attire, as a poore ragged Monke sitting close in a corner of the meanest Monastery, pleaseth and applaudeth himselfe, in his sorry Cloths, in his torne and mishappen Hood, his naked Feet, in his empty Cell, Bare and his very victory over all kind of Pompe. O wretch indeed, whom Vaine Glory was not able to deceive with honours, she deceiveth by humility it selfe. Thus vaine glory spareth no body, it invadeth all sorts of men: but, as Saint Basil saith. It infecteth every good worke softly, sweetly, pleasant-
ly, insensibly, and before it be seene,
and spoileth all the beauty thereof. Defaceth
Vaine glory is a mere kind of thing
so the unskillfull, a sweet robber of
Soules. Basil. de Constit. Mon.
Cap.

Cap. 11. Many doe privily seek themselves in the things which they doe, and know it not. K. epis. I. II. C. 14. v. 2. And oftentimes, saith Gregory, whilst the praise of men meete with a good monke it changeth the mind of him that doth it, which though it were not sought for, yet it deighteth being offered with the pleasure whereof; when the mind of him that performeth well is let loose, it is quite dispersed from all vigour of the innermost intention. For hee which doth good things, and hereby desirith not to please God, but men, turneth the face of his intention downward. Greg. I. 1. Mo. c. 9. For that cause the holiest men that were, have defensed themselves most vigilantly aginst it.

Laurentius urius reporteth, and, When as on a time, saith hee, Pachomius sat among the Seniors of his Order, a Monke brought two Matts which hee had made that day, and set them over against the place where they sate, that they might easily behold them. for hee hoped that hee should have heard,

of

Scoreas

of Pachomius. Behold the diligence of our Brother, whic hath doubled his daily taske, and hath finished two Matts, whereas others make but one in a day. But on the contrary, pachomius expressing great sorrow for his vain hunting after praise in this manner: Fathers, saith hee, this our Brother hath wrought very hard from break of day to the eue, but he hath dedicated all his labour to the Divell, for indeed hee hath preferred humane praise before Divine. Therefore calling the man unto him, and chiding him in grievous termes. When others, saith hee, goe to prayers, take thou thy matt upon thy shoulders, and cry: I beseech you Fathers and Brethren, entreat God for mee miserable wretch, which have made more of two Matts then Heaven. Hee did as hee was commanded. Pachomius afterward gave charge, that when others were called to Supper, this man that was more busie then needed, should stand with his Matts supperlesse in the midst of the roome. Neither yet Pachomius

Bittered
Perceive

chomius thinking this to be satisfaction enough, hee commanded that the man should be shut up in his Cell, and sparingly fed five monches together ouely with Bread, Salt, and water: and prohibited that any should goe to aske how he did all the time of his confinement.c. (Sur. Tom 3. Die. 14 Maij) With such engines as these vaine glory must be beaten downe, a mischiefe otherwise almost invincible, and which groweth out of vaine it selfe. Rig. tly Climachus: Thi sp. is of desperation, such hee, rejoyceth when it seeth vs to be murtheryd, but vaine g. ri when it seeth vertue so encrease. Observe diligently, and thou shalt see that wicked humbugh to follow thee close even to thy death and grave. Clim. D. l. Grad. 21. d. Cenodox. He saith moreover: Hee which growis p. o. d. of the naturall part, whereur hee excells, imagine apprehension concerning Reading, pronuntiation, mir, and all other things which come unio ns without our paines, we shall never enjoy the blessings which are above

above nature, for he which is unfaithfull in a little, will bee unfaithfull also in much. And surely such is the servant of vaine glory. Gregory said excellently to this sence: Whosoever exollereth himselfe, for his beneficence to another, incurreth a greater fault by boasting, then he obtaineth a reward by giving, and is made naked whilſt he cloaths the naked, and whilſt he thinkes himselfe the better, becometh so much the worse.

For as such as bee is leſſe poore Minus inops which hath no cloaths, then hee est, quia vef- which hath no humility. Greg. l. sermon ha- 21. Mor. c. 14. The Grecian and bet, quam qui holy Oratour Chrysostom, who humilitatem. Shewed was most eloquent against this plague, and lashing very often himselfe at it in the Chaire: And how, saith hee, can it bee other then extreme folly, to ſeeke after the praise of men, which are ſo corrupte in mind, and doe all things rafhly? whereas we ought to have recourse to that eye, which ever wakeh, Give at- and to ſpeakē and die all things, tendance with respect to the appointment of that. For theſe although they com- O mend,

mend, nev^rthelesse can helpe us as good as nothing. But he, if those things which we doe, bee pleasing unto him, maketh us both of good report and illustrious here, and in time to come bestoweth ineffable benefits upon us. His al-
Chrys. Hom. 12. in 1. Ep. ad Cor. Fine. so are these : wherefore if thou de-
sirest to obtaine glory, refise glo-
ry, but if thou huntest after it,
thou shalt goe without it. And if
you please, let us sifte out this
speech also in those which fol-
low this promiscuous course of
life. For doe we call any in ques-
tion of their credit ? Is it not those
which greatly desire it ? There-
fore they especially are the men
which want it, as those which
suffer innumerable reproofes, and
are despised of all men. Againe,
say I pray, doe wee respect or
commend any ? Is it not those
that contemne and account no-
thing of it ? Therefore these are
they which inherite glory. For
even as hee is rich indeed, not
which wanteth many things, but
nothing : so he is truely famous
and honourable, not which bur-
neth

neth with desire of glory, but con-
temneth and maketh light of it.
For this glory is but a shadow of
glory. And indeed no body
which seeth a piece of bread pain-
ted, will lay hold on the Picture, To eate it.
although he be ready to starve a
thousand times. After the same
manner therefore stirre not thou
at all in pursuit of a shadow, for
to follow a shadow is the part of
one out of his senses. *Chrys. Hom. Wit. 29. in 2. ad. Cor.* It is not possible,
that any man can be Great, No-
ble, and Valiant, which carrieth
not himselfe free from vaine glory,
but he must needs creepe upon the Grovell
ground, and bring much to ruine,
whilst he waiteth on this wicked
Mistris, and more cruel then any
Barbarie. For what I pray can
bee more truculent then shee,
which then raves and rages most
of all, when she is most of all re-
verenced and observed ? Not so
much as Beasts are of this dispo-
sition, but grow tame, by inuch
gentle usage. But quite contrary Handling
vaine glory, for she is quiet being
contemned, but starke mad when
she

Chrys. ibid.

She is honoured, and takes Armes against him which beares respect to her. He which is brought in bondage to vaine glory, can neither see what is profitable for others, nor yet for himselfe. And Hom. 35. in that Chrysostom may confirme all Ep. ad Cor. this that he hath spoken : *Vaine glory, saith he, is the Mother of Hell, and doeth exceedingly kindle that fire, and feed that deadly Worme, and setting downe the reason hereof, Other vices, saith he, are brought to an end by death, this obtaineth strength in the dead also.* Hom. 17. in Epist. ad Rom. Looke upon a Tombe extraordinary sumptuous, and you shall perceive with what a subtile blast it breathes forth vaine glory. O foole, what doeth so ambitiously desired memory profit thee ? if where thou art, thou art reviled, and praised where thou art not.

No lesse elegantly Saint Valerian, Bishop of Masilia : *It is a kind of jolly, saith hee, that when thou owest to another the benefit of life, thou shouldest ascribe to thy selfe the ornaments of vertue. Behold*

Becomes
of force

hold this man is puffed up with honour, another flattereth himselfe in the proportion of his body ; this man imputeth wealth to his labour, that man assigneth his skill in learning to his studies. O silly people, all humane industry staggereth, where Gods Faileth helpe is not sought for : It is our part to desire good, but Christ to bring it to perfection. Hee hath lost all that ever he did, which hath ascribed the fruit of holines to his own vertues. Valerian. Hom.

11. *Fine hujus serm.* The case standeth even so, although thou hast all the excellencies that can be, Learning, Eloquence, Wit, Wisedome, Munificence, a countenance besemming Mijesty, if Bperoue thou season so greart things as these with vaine glory, as it were with Salt, thou maist imagine drops of Hony to run out of an iavenomed pipe, to the end that all beauty, opinion, love of former things might perish, by the onely vanity of glory, as it were by a confection made to poison one. Although thou bee a good

O 3

Singer,

Singer, a good Scribe, a good Painter, a good Champion, a good Poet, a good Oratour &c. yet if thou be an ill prizer of all these things, thou hast spoyled all: but now hee priseth these things ill, which contaminates them with vaine glory. And although vices sometimes bewray themselves in that manner, that they cannot possibly be denied, yet there is some colour left, which wee may daube over our credit; no body in this case is so ~~slayv~~ of utterance, but he can readily put out: that man limpeth, stammereth, goeth wrong, failes in sight more then I, is blacker. So wee thinke our selves beautifull Creatures, if wee bee not reckoned among the most deformed.

*For all Honour and glori-
ty which men
have before-
ed upon them* After the people of Israel were brought out of Egypt, they set up the Golden Calfe which they had wholly to ped for GOD, giving a shout *shee returned withall: These bee thy Gods O God, as to the first Au-* Israel, which brought thee forth *thor, and last out of the land of Egypt. Exo. 32. 4.* Not

Awry

Not much otherwise doe they, which looke round upon themselves with a stately brow as Masters of their owne workes, and whatsoever they effect by Counsell, Art, or industry, they will have accounted as it were for Gods. O Idolaters! *To God onely be honour and glory,* proclaimeth Paul, 1 Tim. 1. 17. To God onely, onely, onely bee honour and glory. The utility of good workes, is ours, the dignity Gods. *Agaſicles was driven into exile by the people of Halicarnassus, be- Sparta.* cause he did not Conſecrate the three footed Stool: which hee won in their games to God, but *Apollo* carried that gift home with him. Herodot. 1. 1. All the glory of every thing that is well done, is from God, and to bee given to God onely.

*Dixi te minorem quod geris,
imperas.*

*Huc oxine principium, huc refer-
exitum. Horat. l. 3. ode 6.*

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*Theu raign'st because thy deeds
to God doe yeeld.*

*Bring thy attempts, and acts
both to this field.*

Notwithstanding wee are more Baby-like then any Baby, for even as Children doe so verily take themselves for others in their new clothes, that they are perswaded the best acquainted eyes be deceived by their fine apparell: So we Children of fifty or an hundred yeares old, doe put on ambition upon the most trifling and vilest things that can be. That man boasteth, because he knowes how to use neater Complements, another because he is a dainty Carver of meate, this man because hee goeth more upright then others. There bee infinite sorts of ostentacion. Nay we fall to d shouestly and shamefull trickes, and take a pride in our basenesse :

*Mala numerat scelestæ facta in
gloriam. Ver. Lamb.*

The.

Lib.2 Intentions. 297

*The wicked countes the story,
Of all his h.ious facts a glory.*

That man makes his brags that he onely can carry most Wine of all the company, another avoucheth himselfe to have excellent skill in all kind of play : he professeth himselfe a master of vileny. Infants indeed, but most Babyes wicked ones, and which Sacrifice to *Zibulus*. *Zibulus* is reported to have first found out the Dye. He did not onely set up a stately Image in honour of himselfe, in the lap whereof a paire of Tables was to be scene, but also would have Sacrifice done to him by Dice-players, before they went to their game. (*Cyprianus de Aleatoribus*) In that manner the ungodly, not onely devise how to worke mischiete with a cursed kind of industry, but triumph therein when they have the way of it, *And rejoice greatly to doe evill. Prov. 2. 14.* Others take themselves to bee a little wiser, and offend with more modesty, out of whose mouth you may

O. 5 heare

heare these reports : This Counsell was mine, it had never hapned so well to those Block-heads. This was my providence , my earnest care : Had it not bin forme, i blc businesse had never seene an end : they have reason to thanke mee, I brought this to effect : this is a poine of policy indeed ; but out of mine owne head : I know, if any man else doeth, how to play my part, I can tell very well, there is none like me in this kird : I am sure enoughe how much need they have of my helpe. There is that cryeth with a loud voice : I defie all that handle a sword in this quarrell : That man, and I against all Counsellors : He, and I to all Doctors. This man, & I all knights that beare Armes : Another, and I dare all workemen to the contrary. O vani-

O quantum ay, O idle dreames, O how much folly is in things ! What is more vaine, then the love of vaine glory ? very well the Son of Sirach concerning these idle boasters : The hopes, saith he, of a man voyd of understanding are vaine, and folc, and dreames lift up footles.

Ecclesiast.

Ecclesiast. 34 1. All the praise, favour, grace, honour, commendation of men, what else is it, then wind, aire, a blast, a bubble, smoke, vanity, a meere dreame ? For if any man thinketh that he is something when he is nothing, he deceiveth himselfe. Gal. 6. 3. When the hony is to bee taken *cum exigu-* out, the Bees are driven away *tur mella,* with smoke. Vaine glory is a *fumo abigun-* smoke, which the Divell over- *tur ayei.* spreadeth, to carry away the dropping hony of good works, as Basil said truly. The hate which Bees beare to smoke, signifieth, that they which make hony for God, are offended with nothing so much as the smoke of humane praises Basil. in Ascer. To that purpose said Isidore : pompe, and Pride, and Vaine Glory have no agreement with heavenly light. *Ibid p[ro]leuior Epist 197.* At the last day of all, these things not onely shall not profit, but shalldoe very much hurt to many. For thou wyls b[e]esse the righteous. P[ro]sal. 5. 13. Vpon which words Chrysostom : For what damage, saith he,

he, doth he receive, if men despise him, and all the people of the world, when the Lord of Angels commandeth and extolleth him. Even as, if he blesse not, though all that inhabit the Earth, and Seas commend, it profiteth him nothing. For even holy Job, sitting upon the Dunghill, and smitten all over with filey sores, and flowing with whole streames of Wormes more then could be numbered, and enduring that reproachfull usage, as he that was spitted on by his Servants, and had snares laid for him by his fiends and enemies, and by his Wife, and was brought to that extreme poverty and hunger, and desperate ficknesse, was the happiest man alive, because God blessed him, saying, A perfect and upright man, one that feareth God and escheweth evill. Chry. Tom. I. in. Psal 5. propius faciem.

*Divinam minime affequitur,
qui humanæ servit gloriæ.
Esse queris gloriose? gloriam
omnem despice.*

He

Hee gaines not Gods report,
which mans applyes.
Wilt thou bee glorious? glory
quite despise.

It was not the custome with Christ our Lord, to provoke his Auditors to laughter, and merry gesture, much lesse to perswade them to excesse, yet notwithstanding he permitted, nay hee commanded, for privacy when men fasted, to use Oynments after the fashion of the Country: *Annoyne thine head. Mat. 6. 17.* that with the sweet smell and pleasant countenance thy fasting may bee hid. *That thou seeme not unto men so fast.* The Pharisees when they used to fast, did interdict themselves all signes of cheerefulness, that they might make it apparent to all, how they were despisers of pleasures, and applyed themselves to hard and severe fasting. Our Saviour commands to the contrary, that we should alter nothing in the ordinary course of our life, to shew we fast, but rather after the manner of the place bee of a merry,

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Fasting

merry, cheeresfull, pleasant countenance, to conceale our abstinence, that wee may receive the reward of a secret and sincere worke at GODS hands. That therefore others may not commend our continency, let us rather use this outward alacrity: for it is better to bee anoyned and appeare beautifull, then to make a shew of abstinence, and desire to be seene, insomuch that many times to publish vertues Offices is to spoyle them. The praises of them that looke on, are flatteries, they are not praises. Pliny reciting amongst other wonders: *Wee found, saith he, a Vine and a Pomegranate Tree, growing without leaves, which bare fruite upon the Stocke, not upon the bryghes or branches.* Plin. l. 17. N. 18. Hist. c. 25. Good men, and devoted to humility doe in this manner, they keepe close their frutes, that is, their pious deeds, and take speciall heed that the rumour of them run not abroad. So their vertue is safer, and lesse obnoxious to the treachery

Pretend

Spread

Lib. 2: *Intention.* 303

ry of Divels, which run desperatly all in a Troupe to the breaking up of wares. Wilt thou advance thy vertues? bewray them not. Disclose Live to thy selfe, and bee farre from desire of a great name.

*Vive tibi, &
longe nomina
magna fuge.*

Travellers, that what Gold they carry they may keepe, doe they not sow it up in their shooes, or hose, in their doublet, girdle, cap, or put it into a hollow staffe, nay after all use trickes to lay it up in their bellies, as the Jewes formerly did at the siege of Hierusalem? is there any need to hide such precious metall in this manner? for this very reason it is never free from enemys, because it is precious; that it may bee kept, it is kept close: Gregory: There is no other way, saith hee, for him which feareth to be robbed in his Iourney, then to bide the wealth which hee carrieth. (Greg. l. 8. Mor. c. 30.) In the very same sort it is extreme dangerous to expose the pious actions which one goes about, I will not say to other mens eyes or cares only, but even to his owne.

So

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So Ezechias the King of Iudeah, lost his treasures, because he shewed them. Hierome very excellently admonisbeth: and, Let every man, saith hee, call his owne heare to account, and hee shall try by experience all his life long, how rare it is to find a faithfull soule, which doeth nothing for desire of glory, and vaine reports of men. Nor indeed doth every one that fasteth, presently fast for God, or that stretcheth out his hand to the poore, lend to God, vices are at the nexte doore to vertues. It is a hard marrer to bee contented with God onely for the Judge. Hier. *Contra Lucif.* c. 6. With Hierome agreeth Iohan. *Sarisberiensis*, Bishop of Chartres, a man extraordinary learned, who describing the pedigree of vaine glory: If vaine glory, saith he, set spurrest to any man, he must needs run headlong through most dangerous vices. This is that forsooth which is accounted a noble vice, and wirth so flatter the fraile disposition of men, that it is scarce a stranger to generous minds, for it commeth also of noble descent, and

Exceedingly

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and knoweth not how her expences goe on, untill she fall headlong from that height, which she aimed at. For so vices proceed one of another. But now vaine glory fastneth her Originall roor in vertue it selfe, for wherein everyone is more excellent then others, therein, unlesse Grace sit Moderatour, he takes the more easie occasion to be proud. Yet there is scarce any which insisteth not upon vaine glory, and coveteth not that praise, which is of men. Hierunto some take their way by vertue, some by a shew of vertue, others by the helpe of nature or Natures or fortune. Sarisb. l. 8. poly- Fortunes be-
crot. c. 2.

The ambition of glory, is the disease of men in prosperity.

That Light of the Churh, Gregory the Great, lamented this disease privately with himselfe, nor deplored the same without teares: Whilst I looke exactly, saith hee, upon the very roote of mine intention, then I know thereby that my desire is chiefly to please God. But with the same intention whereby I study to please

please God, the intention of humeritly examined from above
 mane praise, by stealth I know: concerning these things, what
 not how, intermixeth it selfe, place of salvation remaineth a-
 which when not till afterwards among the same, forasmuch as
 and slowly I perceive, I find my^{ur} evills are pure evills, and the
 selfe to doe otherwise, that which good things which wee beleevē Goodnes
 I know I meant otherwise at first, our selves to have, cannot by any
 For se many times whilst our in-meanes be purely good. Greg. 4.
 tention is rightly begun in the sightes. Mor. c. 16. et ult. Thou
 of God, the intention of humerit object : Why therefore did
 praise over-takes it, following God give man a desire of glory,
 close by undiscovered, and as it is all glory must bee refused by
 were laying hands on it by theman? Why doe men of great
 way. Even as meat is taken in-worth take such paines to obtaine
 deed for necessity, but in the very glory, if to obtaine her be a ha-
 eating, whiles greedinesse cre-^{nous} offence? My friend, we con-
 peth upon us unawares, a certaine demne not all glory, but that
 delight is joyned with our eating, which is inordinate, and unlaw-
 Whereupon it falleth out for the full, which insinuates it selfe every
 most part, that the refetion of where with a pleasing, but thie-
 body, which wee received for vish behaviour, doing this, that
 healths sake, we turne to gluttony the man which is covetous of
 for pleasures sake. Wherfore we glory, may seeke to get glory by
 must confesse, that our Right In- the vertue which he wanteth, or
 tention which striveth to please by any other thing, whereunto
 God alone, an intention which such a reward belongeth not. As
 is lesse right doth sometime ac- thou knowest; Glory is the sha- Gloriā umbra
 company by subtily, which out dow of vertue, and followeth virtutis est.
 of Gods gifts, endeavoureth to men whether they will or no. invictos eti-
 please men. So that if wee bee am comita-
 strictly Senec. Epist. 79. Fine. But wee sur.
 hunt

hunt after this shadow too carnany honour me ther, but here all
fully, and embrase too greedily contest with me. The holy man
we expect glory, not of God, we believed that it was safer dwel-
of men, and convert the sanding in the midst of peoples hate,
when it is gotten, not to Goghen among blandishments and
honour, but our owne. Seneca faire reports, and had rather ex-
most truly: *O how ignorant are men to pose himselfe to bee slaine with Wounded
which covet glory, What is it, the darts of vexation, then vaine
how to be sought for?* Senec. *Vita ipsius. l. 4. c. 10.* The
95. Fine. And tell I pray, in wh repulse of honour, is great emi-
part of the world, and amonesty of glory. It shewes rare
what people desire of honour vertue, for a man to doe great
to be found every way moderat matters, and not know himselfe
A rare thing indeed — and sa great, that the sanctity which is
rarer then a white Crow. It manifest to all men, should lyce
easier utterly to refuse glory, th hid onely from the Author. There
to seeke it rightly.

So this aire hath sometim blouen upon even the holiest m
and women, but it hath blow
upon them onely, not infect
or cast them to the ground. Su
ly Dominick, (that illustrious S
of his most ample Order) &
strive manfully against this per
lent aire. For when at Tolouse
hath turned many unto Chal
yet he rather settled his aboad
Carcosis. Being demanded the
cause thercof: *Because, saith h*

me

*Serab a Prioresse of holy Vir-
gins, being a maid of marvellous
sanctity, was assaulted thirtee
yeares daily, by an uncleane spi-
rit, nor would Satan in this lasci-
vious humour be otherwise satis-
fied, then that she should confess
her selfe a woman, and yeeld to
be sweetly wounded. But the Vir-
gin most stoutly resisted him, nor
ever*

*Corvo que-
que rario
albo—*

Familie

ever admitted the enemy without belonging to us. No body
her doores, alwaies keeping saf romiseth himselfe a booty from
the fortresse of her chasity. Thence without offence.

Divell therefore plotted to work The Hawke, as Fables tell,
his purpose by another stratagem derided the Wren, that Bird
that whom he could not by las which useth the water side, that
viousnesse, he might undermine; whereas it was not unlike him in
leastwise by vaine glory. Nor di colour, yet had such a degenerous
the crafty enemy doubt, but stomacke, that it had rather live
wound her mind not fearing upon Wormes, and sorry victuals,
weapon, with a stroke that shen feed upon the sweet flesh of
should never feele. Therefore other birds. To whom the Wren:
was his pleasure after the maner. There is no reason, saith he, that
of the Parthians to attempt thou shouldst so much as rejoice,
Victory by flight, that whom my Brother, for the good cheere
standing he could not, he might which is none of thine owne, and
overcome by running away. For which thy unjust prolling gets
that cause the Orcinian sprite ap thee. I that am contented with
peared openly to her, and a meaner dyet, enjoy greater peace
if now he purposed to bee gon then thou, and the time will
without hope of victory, began to come perhaps, when you shall
cry out with a horrible voice: Pay deare for your dainty belly,
Thou hast overcome me Sarah, and shall repent too late that ever
thou hast overcome, thou hast you tooke up these hunting sports
overcome me. But the maid not without right or reason. This
ignorant how to avoyd this wea. Bird might have seemed to bee a
pon also: Not I, saith she, have Prophet. For not many dayes
overcome thee, but my Lord Je. after, the Hawke in the very
sus. This is true glory, to trans- midst of his game was taken by a
ferre all glory to God, as a thing Country man, whose Pidgeons
not hec

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he pursued, & hanged out at a high Tower in the manner of other birds, for a terror to the rest. The Wren saw the Corpse hanging in the aire a great way off, and presently flying unto it, 'C my Brother, saith he, how much better hadst thou provided for thy life, to gather Wormes for thy meat as I doe, then to follow other mens Fowle, and be made laughing-stocke to all birds. I thou wouldest not have gone hunting, thou mightst have been alive still.

*Masapo no-
mine de te
Fabula nar-
ratur.*

O wretch, O vaine Glory hunter! Change but the name, and the Fable is told of thee. Thou art that Hawke: but why doest thou hunt after flying reports and rumors, why applause and gratulations, why favour and credit, why flattering speeches and commendations, why popular fame, and specious Titles? No Law permits thee, O Hawke, to fly at this Game. This is not glory, which thou seekest, it is not that thou followest after shadowes of Glory, and indeed false, and

tha

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that to thy destruction. How much happier were it for thee to imitate the Wren, and to feede upon wormes; I say, those, which thy Sepulchre, whither Grave thou art ready to goe, encloseth. Lee thicke Thinke thou of these wormes, Wormes full and thou shalt easily despise other ^{up} thy folkes birds, the praises of men.

Most remarkably Austin: *It is better*, saith he, *to thanke God, but far a small gift, than thy selfe by other courses for a great one.* (Aust. Epist. 32. ad Paulinum)

Dost thou hope for any thing truely great, or everlasting in this world? here is no continuall possession. Honour gotten by armes, by learning, by wealth, by industry, by deceite, yea by vertue it selfe, vanishest sooner in a manner, then thou canst fully enjoy it. All the glory of man is but like the Solstitiall Flower,

*Flora Sistis
tiallis.*

To what purpose doest thou heape sweat upon sweat? so fugitive and inconstant is all praise and favour; it is not held by the body, nor so much as by the wing, and cannot likewise be stayed by force,

E

force,

force, no more then the swiftest
To rent. Why therefore doſt thou
let fly thy thoughts upon credit
and commendations? knowſt thou
not that all things which mortals
poſſeſſe are unſtaſle, and how
much the more thou haſt obtained,
ſo much the more brittle and
daſterous thy eſtate is.

*Vitam agit leporis quicunque va-
nus acceps gloriæ eſt.*

*Hee liues to feare moſt like
a Hare,
Whiſt gapes to bee vaine gloriæ
Heire.*

And althoſh the event be an-
ſwerable to thy wiſhes, and for-
tune put thee in poſſeſſion of the
things thou hopeſt for, how great
will theſe be, and for how long?
perhaſs to morrow, perhaſs to
day, perhaſs this very houre thou
ſhalt be laid along for a tale to
poſteſty, and a prey to wormes.
*Pliny reporteth, that on the ut-
moſt borders of India there inha-
bitte the people called Aſomni, ha-
ving*

ving no mouth, their body all hai-
ry, clothed with the ſoft downe Cotten
of Trees, living onely by brea- leaves
thing, and the ſmell which they
draw at their noſtrils. *Plin. 9.
nat. Hist. c. 2. propria finem.* The
Cenadoxall or people deſirous of
vaine glory, haue no mouth, where-with either to render due
thankes to God, or ſeriously to
commend well deserving men, they
are ſtarke naked from the orna-
ments of true honour, and haue
nothing beſides haires and leaves,
that is, the refuſe of humane prai-
ſes; they liue onely by breathing,
even by the aire of a little vaine
glory, which they draw in at
their noſtrills, foraſmuch as they
want a mouth, and never fare
more daintily to their mind, then
whiſt they are commodeſed. O-
thers which haue a mouth and
face, doe then bluſh and ſhow
ſignes of baſhfulneſſe moſt of all,
when this aire is ſet before them
moſt abouly in their dyet.
Very well that truſy religiouſ
Writer: *He that diſir... faſh he,
everlaſting and trae glory, careth*

not for temporall. And hee which
sceketh for temporall glory, or con-
temneth it not in heart, is mani-
festly proved to beare the lesse love
to heavenly: That manenjoyeth great
tranquillity of mind, which regar-
deth neither praise nor dispraise.
Tho. de Kemp. l. 2. c. 6. n. 2.

*Gloriae umbra, est parva magnū,
puſilliſſis maxima:
Si compendio aſequi vi gloriām,
contemnito.*

Monost. Trochaic.

*Great to the little, little to
the great
That shadow ſeemes, which
waites on glories ſeat.
Wilt thou obtaine all praise
in one?
The moft praise is, to cover
none.*

Thou art in an empty Theatre,
and that a very narrow one, why
dost thou expect applause here?
lift up thine eyes to that high and
moft ample Theatre of Heaven,
and thou wilt ſcorne thēſe ex-

treame

treame cold applaudēs.

*Auctior redit, ſpreta in tempore
gloria.*

*That glory growes to greater
head,
Which under foote in time wee
tread.*

Is it not? because as by rash judgement, so by vaine testimonies men offend very frequently, with whom this is a customary *Solennis.* error, to dispraise things worthy to be commended, and to commend things worthy to bee dispraised. Thereupon the Christian wise man: *I will not bee praised,* saith he. *by them, whose praise is discredit, neither die I feare to bee reprehendēd by them, whose reproach is praise.* Is it not? becaſe in my times we please them leaſt of all, whom we hope to please moſt. Herodotus. (l. 6. ante finem) relates the ſtory, how Agarista the daughter of Clitōnes, was deſired in marriage, by the ſunday ſuites of many. There strove

P 3 amongst

amongst the most flourishing youth of *Greece Hippocides*, the Sonne or *Tisander*, who, as hee perswaded himselfe, was second to none in the most skilfull grace of dancing. Therefore to obtaine the Bride, he thought it necessary to spend all his Art upon that exercise, and he exprest marvellous strange motions. He displeased many, especially the Father of *Agarista*, who when the lesson was ended : O *Hippocides*, saith he, thou hast lost thy Wife by dancing. When in the meane time the foolish young man tooke himselfe for the skilfullest of them all, and that the maid was due to him onely. So wee silly Creatures, are very often deceived with a credulous perswasion, when we believe we please others so exceedingly, because we are so pleasing to our selves before, that every one seemes a miracle in his owne eyes. Some Preacher or other supposeth himselfe to have spoken notably, and none was taken with it. A Musitian imagineth, that all will applaude him, and

and no body praiseth him. A Painter is mightily pleased with himselfe, for the curiousnesse of his woike, and many find fault with it. A Captaine in warre, expecteth Crownes and Triumphs, and is scarce looke upon with favourable eyes. A Courtier dreameth mighty favours from the Prince, and is at next doore, to be turned out of the Court. The master of a Play hopeith for I know not what applause, and the Spectators shew disdaine. The Parasite, the Flatterer, the Iester thinkes to make all merry, and none so much as laugheth. Some *Iopas* with his curled haire, or *Hortensius* tricked up to an inch, promiseh himselfe admiration, and praises, and all scorne test fashions. So silly wretches wee turne on their stomacks oftentimes, whom we hoped to allure most of all with our fopperies. We loose the Bride by dancing.

Demosthenes before he was famous for *Greeke Oratory*, is said to have affected the grace of curious apparell : for he knew that a

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lawyer is sold by his habit. But after he had obtained the renown of eloquence , being contented with a meaner Govne, he used to say, that he desired to be a glory to himselfe, by himselfe rather, then by his cloths or exquisite attire. For whom his owne honour extolleth, other mens basenesse presleth not downe, and whom his owne basenesse throwes to the ground, other mens honour lifteth not up. That commendation is begged, and no credit to any man, which is sent for altogether abroad. This I seale up in

Makeprooffe hereof *Chrysostomes* words: The glory *Chrys. Hom.* of this present time is both none, *3. int. Epist.* and also as uncertaine as the *ad Tim.* waves : and if it continue for any space , is at length suddenly extinguished.

Sequitur fugientes gloria, sequentes fugit. Monost. Trochai.

*Glory followes them that fly her,
But flyeth them that would come
nigh her.*

But

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But it is hard, thou sayest, not to love, not to follow glory, even this which is vaine and fruitlesse. All men have a strong opinion, and conceit of their owne worth, and there liveth in the best men that can bee the sting. of I know not what glory, which very sel-dome dyeth so fully, that no seeds remaine behind , which being nourished grow not up to beare leaves and fruit. Ah, how often doe we labour rather for credit then conscience ? Ah what a company have overcome all kind of adversity, which were shamefully overcome by vaine glory ? We returne eschoones unto our selves, and are resolved into our owne credit. Men put off the desire of glory last of all. And where I pray maist thou find them, which turne their backes to all Glory ? All of us openly detest pride, yet we heare Songs in our owne praise without any wound in our eares. The love of And our vaine glory is approved by no bo- eares are ne- dy, when in the meane time this ver wounded sticks fast to all, which all are dis- pleased

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pleased with. And many times while we forbid our selves to bee praised, we silently invite, that he which began, should not so quickly give over : It is a hard matter to abhor glory, to make no account of praise, nor favour of him that praiseth, is hardest of all. No man was ever refractory against his owne glory. Herein yet farther Chrysostom agreeth to my mind: *How therefore, saith hee, shall we be freed from this hard servitude?* If we shall affect another glory, namely that which is true glory. For even as those that are led with fleshly desires, another fairer face being scene, doth separate from the former : so likewise those that are deeply in love with this glory, that faire heavenly glory, if it bee looked upon, can draw away from this. A man covetous of vaine glory, is like to them which endure tempests, alwaies trembling, alwaies fearing, and waiting upon I know not how many Masters. But he that is out of this slavery, is rightly compared to them, which being set in the bower, dye now ev-

Are wea-
ther-beaten.

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joy their full liberty. But the other not so, but to as many as hee is knowne, so many Masters he hath, being constrained to serve them all. Chrys. Hom. 17. in Epist. ad Rom. circa finem.

*Vniversis singulisque servit ser-
tus gloriae.*

*He that waites on Glories
Throne,
Serveth all and every one.*

Netus Troch.

Amongst these one that was no small Lord in Court: (I name him not, but Floresta, who writes of him) Hee met with a certayne man of the Kings House, to whom with a disdainefull countenance: *Sirrah, quoth he, what speech of me in the Court?* The other blushing at it: *None, quoth he, my Lord, neither which maketh to your praise, nor against it.* This heard the man most greedye of glory, which believed that every ones mouth was taken up with him, and scorning to be ac-
ted.

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ted by them that stood and looke on, presently began to Cudgell the fellow thinking no hurt; after the blowes, he commanded that fifty pieces of Gol l should be given him, whereunto hee addeth these words himselfe over and above : Now thou hast matter both of praise and dispraise ; make use, and apply it in the Palace. Wile thou call this man Lord of himselfe ? hee serveth a thousand masters, whosoever glory. Nay, he is all mens servant, whosoever is glories. For :

*Gloriae servire, mentis non nisi
abjectissime est :
Gloriae servus nihil rectè inchoat,
nil perficit.*

To serve glory is the kind
Of no other than the basest mind.
Who on glory doth attend,
Nothing begins, nor rightly brings
to end.

Rightly, least the end should
not be answerable to his begin-
ning. One thing therefore, saith

Chrysostom,

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Chrysostom, let us have an eye unto onely, to that let all our intentions be directed even which way wee may deserve to be praised at Gods mouth. Does not that or that man praise thee ? thou loosest nothing thereby : and if any one discom- mend thee, thou art not a jot hurt : for whether it be praise or dispraise, it receiveth gaine or lose onely from God. As for all humane things, they are utterly vaine. Truely, most vaine. This was the mind, this the Doctrine of our Saviour Iesus Christ, whose learning when the Jewes wondered at , and said : How knowest this man letters, having never learned ? Hereunto the true Master of Humility : My Doctrine , quoth he, is not mine, but his that sent me. Ioh. 7. 16. So when he wrought Miracles , and healed men of most desperate For the infirmities , hee charg ed that most part they should tell no man. This was done for our instruction, that If we would glory , wee shuld glory in the Lord , for not he that commendeth himselfe, is approved, but whom GOD commends.

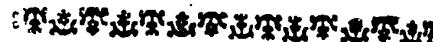
2 Cor.

2 Cor. 10. 18. Therefore, ² onely. What man soever thou art, Seneca very excellently hath admonished, *Let the conscience be discharged, let us take no paines at all for Fame.* And according ^{Anneus} compelling himselfe hereunto : *I will doe nothing, saith he for love of opinion, all things in conscience sake.* Sen. l. 3. de Inscientia fa- c. 41. et devit. beat. c. 20. Bernard confirming theselthings fuller tearmes : *Our Intention* saith he, *shall be pure, if in every thing that we doe, we seeke either the honour of God, or the profit of our Neighbour, or a good conscience.* God in times past decreed under paine of death, a thing at first sight of small moment, that none should burne perfumes appointed for the service of God in any profane use : *You shall not make unto your selves according to the composition thereof. It shall be unto the holy for the Lord.* Whosoever shall make like to that, to smell thereunto, shall even be cut off from the people Exod. 30. ver. 3. 9. 38. Glory is a precious perfume, but it is due to God, and to him only.

*Nihil opinio-
nis causa,
omnia con-
scientia fa-
ciam.*

Ordained

We have treated at large concerning this plague of a Right Intention. But the malignity of this Rancour disease which is so obstinate and common every where, requireth that we discourse farther of the very same, in the Chapter following.



C H A P. V.

*Finally what Vaine Glory is, at
how shamefully it murdereth
a Right Intention, un-
lesse it be pre-
vented.*

Vaine Glory is a huge Rocke, upon which there are scarce ly any men, but either suffer ship wracke, or at least damage. What Marriner is there so skilfull, which can take heed enough, not to split his Vessell upon this Rocke? And looke how diverse vaine glory is in her selfe, so many severall names she hath obtained of ancient Writers. *Basil*: *Let us beware*, saith he, *of that sweet Spy of spirituall Workes, that pleasing enemy of our Soules, that moth of vertues, that most fauning robber of good deeds, and that same paintresse of poison, in a hony colour.* (*Basil de censit. Mon. c. II.*) Fit Titles

for

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for us to bestow. *The sweet spy*, saith he, *of spirituall Workes*, like to treacherous *Delilah*, which with soothing blandishments bereaved *Sampson* of his strength, and delivered him to his enemies. *The Soules pleasing enemy*, and killeth the more cruelly, the more it delighteth, and as *Cyprian* aptly: *Whilst it lifterth up*, it pulleth *Dumortolle*, downe; and woundeth, when it *emollit; et uln* healeth. *The Moth of Vertues*, *git, cum in-* *Vaine Glory*. And withall as out *git*.

of the more precious Garment, is Salverb bred the stronger Worme, which teares and gnawes about her Pa rents, so out of the nobler vertue, proceedeth the vainer glory, and more pernitious, the death of her mother. *The most flattering robber of good workes*. She allureth, and delighteth, shee provoketh, and perswadeth, that she may my ther, and despoile the soule of her goods. *The Painter of Poyson*. Ah! what man is so religious and holy, that hee ~~can~~ espy and beware of all her treacheries?

But how audacious and hurtfull this vice is above the rest, egregi-

egregiously Chrysostom: There has easily avoyded, as seemes but nothing, saith he, secure from this by cruell Art he weth vertues enemy, which like a contagious disease under with the sword of ver- In pieces ease corrupteth all things. Christes, killeth fasting with fasting, our Lord exhorted, that we emptie the force of prayer by should lay up our treasures in her prayer, overthroweth mercy with ven, whither neither Thiefe appity: this vise of remedies cre- proacheth, and where the Mortates diseases, and of medicine ma- maketh no spoyle. Nevertheless keth longer infirmities.

vaine glory reacheth up thicke Eleazar the Hebrew, that jew- and many times the things whit ell of Noble men, that hee alone one had treasured up in Heave might overcome a whole Army, through the fruit of good works tooke upon himselfe to slay the one assault of vaine glory destroy Kings Elephant, for Hee supposed eth, consumeth, and utterly con that the King was upon it. 1. Mach. foundeth. Chrys. Hom 72. in Mat 6. 43. Therefore taking his Dag-

In the very same manner Basilius, he ranne most couragiously Vain Glory, saith he, is a crafty Di under the Beast, and thrust him ceiver, and even in the very clostern into the belly, where it is softest;

Contriver of Heaven, a placer of wiles again so that withall he fell downe un-

us. Basili. in Constitut. Mon. c. II der the Elephant which hee had

Peter Chrysologus no lesse eloigne, and remained, as Ambrose quently of this mischiefe: It speakest, buried in his owne Tri- saith he, a subtile evill, a secumph. A marvellous exployed poison, hidden venome, the stain We also bestir our selves in Bat- of vertue, the moth of Sandis tell, but vices stand and fight a- All adverse things contend with gainst us with diverse manner of their owne strength, fight with assaults. Here the first and grea- their owne Weapons, impugne test labour is to overthrow the openly, whereby they are both Elephant of our flesh. But alasse

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poore wretches that we are, who bulke of body not incomparable
 many times the Victory it selfe to a Camell, in which respect it
 oppreseth and destroyeth, whilis also called a Camell-Ostrich, *Struthio Camellus*.
 we fall downe under the enemie, but the head small, like a Ducks;
 which we overcome. We suppose it hath large wings like an Hawk,
 the wantonizing flesh with fat, but never flyeth; in the manner
 ings, watchings, and other rig of a foure-footed beast. It bring-
 rous courses, but are overthrowen forth eggs in marvellous a-
 and buried in this our very abundance, yet preserve not
 umph, being flaine not by many of them, but leaveth them
 flesh, but by vaine glory. To in the dust to be troad upon by
 much selfe-conceit (and that w^e Passengers. She loveth the Chick-
 we have by nature, of admiring mightily when they bee
 and esteeming our selves and a hatcht, but cruelly neglecteth the
 owne things) cuts our throats same. He that sueth for the praises
 after we are Conquerours. A p^t of men, is not inferiour to the
 t^efull exploit! Epictetus her Ostrich in folly, it hath wings
 sweetly producing a noble exat very like a Pelican. The winges
 ple: *Even as t^e Sun, saith he* of holy men where-with they are
 expecteth not prayers and enthu advanced on high, are prayess,
 ties, to make him rise, but present almes-deeds, fastings, watchings,
 sheweth, and is joyfully received: which those Ostriches want not,
 all: So neither doe thou expect, but they are not lifted up on high
 playses, nor stirs or praises, with them, they cleave close to the
 make thee doe good, but doe well, earth, nor covet any thing else,
 thine accord, and thou shal^t likew^t then to bee seene. And although
 be as welcome as the Sunne. So they bring forth young, pious
 bœus de Magistrat. actions, which they love also

The Ostrich, a notable em themselves, and esteeme very
 blime of folly, is a Bird so much, and would have to bee lo-
 bulkt ved

ved and esteemed of others, no Spectators of his Combat, and verthelesse they commit theſe for his reward ſees a Crowne predeare Children to places not prepared all ſet with Jewels, he not

vert, and without ſecurity, and a wiþſtanding asketh a poore Played his

They long to be pub- pose the things they doe to ope blind Begger, whether hee did part

light. They love to pray ſtandin well, and for the prize of his va-

lour requireth of him, a ſhining Scarabæus.

Beetle, or a painted Bead. Wee

also are within the liſtes, as ma-

ny as are alive, being made &

Spectacle to the world, to Angels,

and to men. (I Cor. 4. 9.) but

fooles and mad men, how well

we have behaved our ſelves, we

enquire of them, which can no

way perceive the Acts of hidden

virtue, and also greedily re eive

a few cold praises at their hands

in the place of a reward. But is

not this most egregious folly, to

performe great matters, as Gre-

Greg. l. Su-

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ly wearieh her selfe, and goeth backward and forward sixe hundred times, draweth threads out of her belly, and maketh a toil *Sed alias a-* to ensnare the poorest little creatures, spreading it at road in the manner of a Net. This woave, worke of the Spider, is a thinge much labour and marvellous subtily, but to bring thisto utter confusion, there is no need of Hammers or Axes, or Guns, a littel stronger blast then ordinary carrieth it all away. *Looke I pray upon the sweating and running abbe of busie people, how they struggle, how they strive to the utmost,* but *Omnibus, as they goe to it, and that with their lictur, white body, and with all four gulis.* as they sayl they breake and exhaust themselves with diverse busynesses, goe into shops, have recourse to places of Justice, take notice of Schooles, looke into Princes Courts, and thou wilt wonder at the miserable industry of many. So many moneths, and likewise so many yeares labours come to naught often in a moment of time, for where a Right Invention is wanting, all is *bom*

Offices

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hour vanisheth into wind, the aire of humane favour carrieth away all things, And his truit shall be as a Spiders Web;

He reporteth which gave credite to his eyes, That he saw an Earle of great renowne, who being very grievously offended by his Sonne, whereas he esteemed it not fit, to take any revenge for the present, invented this kind of punishment. Looking by chance upon his Sons Picture, hee tooke it downe from the wall, and without delay tore it in pieces, making this the most favourable argument of a fathers indignation. Hee desired his Sonne should have so much discretion, as to confess at last of his owne accord, that himselfe did owe the punishment, which his picture payed. Hieron. Nuza. Tom. 1. Tract. 2. par. 2. They say also that the Persians, when they are to punish a great man, doe plucke off his Robe, and the tyare from his head: Tiaran, and hanging them up, doe beate the same, as if it were the man himselfe. Christ our Lord inflicted a judgement not much unlike this.

Q

upon

upon such as are desirous of vaine glory. Our Saviour saw in the way a Fig-tree full of leaves, but bearing no fruit, therefore giving severe sentence against it and bereaving it of all life : *Let no fruit, saith he, grow on thee henceforth for ever, and presently the Fig-tree withered away Mat. 21. 19* This Tree, so beautifull for leaves, but empty of fruit, is a right resemblance of them, which serve for outward shew, but want a Right Intention. These that Christ might terrifie, whilst he spared them, pulled their picture in pieces with execrations, that the displeasure which they had deserved, they might behold in their Image. Wee wonder that our first parents of all, were so grievously punished for tasting of but one Apple. For what *Dicelazan* or *Phalaris*, for a few Figs, or two or three little flowers, or onely for an Apple, ever sent a thousand men to the Gibbet? Why therefore did God condemn not a thousand men, but innumerable millions of men to eternall

nall death? not for plucking up one littell Tree, but depoyling it of an Apple, and that onely one? That it might have seemed, saith Theodore, a childish Precept, and fit for Infants : *Eat thou not of this Tree.* Why therefore is the transgression revenged with such continuall severity? Worthily without question, because this most easie charge, and not troublesome for Children the First of mankind refused to performe. If God had commanded any great and difficult matters, they might have had some excuse for their fault. But whereas most free liberty was granted them over all the Trees of Paradise, one onely excepted, it was an intolerable offence, and worthy of so great a punishment, that they would not abstaine their hands so much as from that one, which was so seriously forbidden them. From hence then it appeares, how much also God detesteth those, which goe about most unjustly to fore-stall him of his glory, which he will have to be onely Protoplasm.

due unto himselfe : God hateth all sinfull people , but hee also *refuseth the proud and arragant.* (Jam. 4. 6) even them . whom this vice which is nearly kinne to Idolatry hath infected . The truth it selfe standeth for a witnessse : and , now , saith he , can ye believe , which receive honour one of another , and seeke not the honour which commeth from God onely . Job. 5. 44 . O wretches , a Theatre is set up for you in Heaven , and yet yee gather Spectators upon earth . Chrysost. in Epist. ad Rom. Hom. 17. ante finem , ubi plura huc facientia licet videre .

Augustine strucke at the table of old Philosophers , with the weapon which hee tooke from them , after this manner . They set up an Image of this fashion . A Queene , having neither attire nor countenance besitting the dignity , yet sate in a high Chair of Estate , the Queens name was *Leasure.* Close by her stood a troupe of noble Damoſts , The Vertues , like Hand maids ready at every becke of their Miftrefſe . There

These the wanton Lady tired with diverse commands , and now she gave charge to *Prudence* , now to *Fortitude* , now to *Temperance* , what they should performe in her service . Well , saith Augustine , did the Philosophers exprefſe what they pleased , in this picture , but plainly to prove the desire of Glory , wherewith they themselves were exceedingly puffed . Therefore let us draw a Table like to that before , but in the roome of *Pleasure* let us place *Name Glory* , upon whose command the Vertues may waite in that manner , that *Prudence* may provide nothing , *Inſtice* distribute nothing , *Fortitude* endure nothing , *Temperance* moderate nothing , but what is enoyed by *Name Glory* , and hoyned will please the eyes of others . And what I pray is more unreasonable then this wicked Government ? That the most filthy monster , that enricke shadow of true Glory , should triumph thus over Most Royall Queenes , the vertues and make them ſubiect whether they will or no , to her full deſtitute

Q. 3 testable

estable power? even thus the case standeth, men live after this manner, in this sort they spend their service, these are the spectacles of the world, these the miracles thereof very weighty, I confess, and oftentimes of much sweat and trouble, but not hard to the greedy appetite of praise, all things come flowing under the lovely dominion of Vaine Glory; Vertues themselves degenerate into this sweet affection, and will not have their generous stoutnesse to be much assaulted in this point, but readily yeeld to the pleasure of counterfeit Glory. But, *Verily I say unto you, they have their reward.* *Math. 6. 2. 5. 16.* The Romanes which were Lords of the World, how bravely did they performe many things, how excellent were they in peace and warre? how praise-worthy their Justice, how exquisite their Prudence, how famous their Clemency, how invincible their Fortitude, their Temperance how illustrious, how pure and impenetrable their Chastity, how admirable

ble their Constancy? But they had their reward. *Augustine* bearing a most plentifull Witnesse: The honour and glory, saith he, wherewith God made the Romans most illustrious, was the wages of the good wor' es they did, nor haue they any cause to complaine of the Justice of the great and living God *Aug. 1. 3. De Civit. c. 15.* Their workes were singular, but they had a reward fit for them. They were ambitious of glory, and surely they obtained it. The bounds of the Romane Empire were, the compasse of the earth, and the Ocean, so that whatsoever was convenient or worthy to bee won they overcame. Therefore they made the East and West their borders, except a few places without acceste or inhabitants, or else of no regard. *They had their reward.* The most upright God leis passe no vice, nor yet vertue without punishment or reward. Whereupon to those better Actions, which yet his Will is not to endue with Heaven, he assigneth

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a recompence proportionable, and out of Heaven : they have their reward, but so that they may not have an eternall one. Ah, how much paines is taken every where, but these paines are nothing to Heaven. I beseech you, let us but looke onely into Princes Courts, of what a diverse kind are services here, of what exact industry, of what fine patience, of what curieus trust, of what active policy? to stand whole daies, and many times all full night, or to run to and fro in the heat and wearinesse, to encrease the envy of many, to be ready at all points of service, is the daily use there. And there are which performe all these things without any reward, but of carrieage, but they desire nothing else but a stony cold favour. They ~~serve their reward~~ for they take no thought how deare they should be to God, but how deare to the world. Others that are deputed to buttaynes and the subtillty of cases in Peaces Courts, send forth most vigilant eyes every way, that no detriment happen

to

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to the Kings Treasures or honours, but often these good men, whilst they looke to all things with most attentive carefullnesse, they reckon not their owne soule among the things to be cared for; so they stiffe their purses, so they lose not the Princes favour, they thinke it lawfull, in the meane while to bee negligent of themselves and Heaven, and scarce ever call themselves to account, they conferre with their owne conscience very seldomme, and no otherwise then by chance, they examine not their intention in the things they doe about: Of all other matters they know how to conferre sweetly, but very hardly endure to heare one discouiring for an houre of Heaven. At a word, They use not to bee present at home, and speake with their owne persons, being more faithfull to all other then themselves. And therelike ~~have their reward~~, the aire of basse favour, and gold a piece of shuning earth, clas an inheritance, that endures no longer then we stay here. There-

Q. 5 fore,

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fore, Looke to your selves (O Couriers, O whatsoever others) that yee loose not the things which you have wrought, but that yee may receive a full reward. Ioh. 2. Epist. v. 8. Be ye industrious and diligent in your places ? this is well indeed : But because you will have notice taken of your diligence, this now is ill : nay this now is worst of all, that many times yee take no care how diligent and industrious you are, as how yee may seeme to be. Looke therefore to your selves, least you also heare in time to come : They have their reward.

Lephthaes Daughter in times past went out to meet her Father returning from Warre, to sing the praises of a most loving parent, and withall to congratulate his victory and Triumph. Lephtha heard with what glorious tearmes the maid extolled her Father, but yet for reward of her praises, he flew her that set them forth, although against his owne will. Iudg. 11. 39 A wonderfull adventure, and to be imitated of us

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as neare as we can. Wee also are in War, and never want enemies : should the Divell give over his fierce assaults, yet the flesh alone which is never but refractory, wa. Stirreth up geth continuall Warre : After we have behaved our selves like Conquerours in this fight, this daughter of ours commeth forth to meet us, with stately Elagies in our commendation. This is, as Orig. Itene. Origen explaineth, Vaine Glory, 5. in Ge. which then appeareth most of all ad f. furnished with praises, when the matter is carried happily and with good successe : When thou hast given meanes to an Hospitall, when thou hast built a Church, when thou hast bene long at prayers, when thou hast endowed a poore mizid, when thou hast bestowed more liberall almes, when observed a stricter fast, then that flattering daughter presents her selfe by the way, with full moues, commanding whatsoever is done, and like a sweet Song, ingeminating these or the like Sounding words : How excellently ; ho v forth godly and laudably this ; how religiously and holily that ; what a good .

Be noted
for

Recuperum
mercedem
sum.

Course to be done? Thou, if thou bee a man, and desirest thy labours should not be in vaine, put on here a grave disposition, and with a generous hand kill that soothing Gossip, whatsoever thou hast done, passe it wholly to God together with all the glory, and stoutly resume the right intention, which thou tookest unto thee at the first offer. A genuine giving encouragement hereto: This desire, saith he, without doubt is better resisted, than suffered. For none perceiveth the subtle force of this enemy, but he that stands at defiance with it, besides, although to want praise be a shame to any man, whilst it is deserved, cunayed, it is hard not to be delighted therewith, when it is offered. Every one is so much the more like

like to God, as hee is freer from this pollution. Aug. l. 5. de Civit. c. 14. ipso initio. Epist. 64. ad finem. But what man is he which can sufficiently beware of all vaine glory? Iephtha could hardly hinder his daughter from coming forth to meet him, but hee was able to make her not sing, or finish her life sooner then her song, by taking away her voice and breath together. So how religious and holy soever a man be, he can hardly withstand, but that vaine glory after many famous deeds will come to meet him, but that she will begin to sing and tickle him in the ear, but he can, nay ought to prohibit, that the Song should be sung out. Therefore let him make no delay to detect this meeting, to turn away from the Charme of the praiser, to kill the Enchantresse her selfe, this glory with a Right Intention, if he desire to please G O D, rather then himselfe. Vaine Glory murdereth all Right Intention, if she be not prevented, and slaine her selfe at the first approach.

Monster

Chrysost. H.
12. in Epist.
ad Rom. 2.

proach. Questionlesse Vaine Glory as *Chrysostom* very rightly, is: cruell beast, an horrible Divell, the plague of the whole earth; *Chrysost. H.* venemous Viper, for even as the beast teareth open the Dam belly with her nailes, so likewise this vice pulleth the parent of i in peeces. And how worthil that Author *Thomas of Kempis*: *Without doubt*, saith hee, *Vain Glory is an evill sicknesse, an exceeding great vanity, because it draweth men away from the tru Glory, and despoileth them of heavenly Grace. For while a man wholly pleasest himselfe, hee displeasest thee. Whilst hee coveteth humane praises, he is deprived of true Vertues. Let the Iewes seeke that glory which commeth from one another, I will seeke for that which commeth from God. For all humane glory, all temporall honour, all worldly pomp, being compared to thy eternall glory, is very vanity and idlenesse.* (*Kemp. l. 3. c. 40. n. 4. et 6.*) And if we give credit to *Climachus*, Vaine Glory is the consumption of labours, the de-

struction of paines, the trapper of treasures, the child of false-hood, the fore-runner of pride, ship-wracke in the Haven, an emmet in the Barne, which although it be little, yet layeth waire to steale all the paines and profits. The emmet lyeth waiting till the Corne be brought in, but Cendoxo whilste much wealth be heaped up: shee rejoyceth that shee may play the Theefe, but this the Destroyer. (*Clim. grad. 21. de Cenol.*) A labouring man, saith the Sonne of Sirach, which is given to drunkennesse, shall not bee rich, because whatsoever bee earnehed by honest labour, he consumeth vainely when he is drunke. *Eccli. 19. 1.* But I feare that many doe not sufficiently understand these lessons. For now adayes we love these courses, that when any vice is sharply touched, you shall easily find none, which will confess that he is troubled with it, neither can you draw a sincere confession from him by a thousand witnessses. And who is it that will confess himselfe stately, and Acknowledege

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Song

be sorry for it? When yet *A* To that purpose Chrysostom :
gustine a very holy Bishop, in hi *Vaine Glory*, saith he, is *an intolle-*
owne particular pronounceth *the rable kind of drunkenesse, whatso-*
he was not wholly free from th *ever it doth, it doth for other mens*
fault, for elegantly accusing his sake. Chrysost. *Hom. 2.* in Ioh.
selfe : This is my dally Less For that cause Christ so often re-
saith hee, and yet skirmish peateth that faithfull premoniti-
strongly with the adversary, wa *on : Take heede, that wee should*
times I receive wounds from hi beware of vaine glory with all
being not able clearely to avoyd t diligence, as a most subtile and
delight of praise when it is offe cunning Theefe in the Art of
me. Aug. Epist. 64. ad Aun stealing. Therefore *Take heede,*
Epiſc. fine. We truely all condem- All goodnesse which is openly
vaine glory, not all contineſſt shewed out of a desire of com-
There is no body, but believet mendation, is enslaved to the
that he cleanly concealeth thi power of this lacking enemy,
sicknesse : many will sweare thi *S. olirivult,*
they are as sound as a Bell from deli.oth to be robbed of all, who *quiſ quiaſ ab*
this disease, when they are migh *homibus*
tily infected therewith, very lik *vult videri.*
to those Drunkards, which ther
seeme most wise in their own
conceite, and to be in right ſence
and doe all passing well, whi
their tongue and feet both trip
So they that thirſt after a little
vaine glory, doe then principally
admire themſelves for religiouſ
honest men, when they are nota-
bly tyed with thiſ ſweet licour.

To

CHAP. VI.

Certaine Questions concerning a
Right Intention.

To ſerve G O D. is agreeable
 not only to all Lawes, and
 all reaſon, but also is the moſt
 noble

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noble and best Office in ~~t~~ not thoroughly free from sin, and World, and a thing altogether indeed is no other, then if a necessary for the obtaining Man-servant, or Maid should Heaven. Moreover that sweete goe into a Victualers service, be-
of solace, which many feel, ~~t~~ cause he hopeth for tit bits either
doe serve God, is honey fit of gift, or by stealth, and relicks
Heaven, and a thing very ~~pm~~ more ordinary of his Masters
ous. Nevertheless to serve G Dishes : or if one became bound
for that end to gaine t is sw to an Apothecary, or Comfit-
nesse of mind, is little praise w seller, or one that dresseth Feasts,
thy, and this intention was that hee may have sweet scraps to
waies accounted vicious by ~~m~~ licke more usually. This self-love
of a more holy judgement worketh so privily, for it is a most
delicate a thing is *Pure Intenti* subtle Artificer, that sometimes so
and never but an enemy to self close an imposture, may not bee Can-
love, which way soever it ~~w~~ found out a great while even of a
insinuate it selfe. But selfe-love man that is very industrious. Yet Circumspect
the friend of all delights, & may it bee found out, and then
even of them which are esteem especially when prayers, and
in no wise prophane. And beca paines, when whatsoever is vertu-
God cannot otherwise chooseous, beginneth therefore to be in
drop some of this honey frididaine, because that honey fai-
Heaven for his more faithfull leth. And if you should demand
vants, private love suddenly tak of such a one, why dost thou not
it up, and for this very cast, pre pray, why dost thou not labour,
sereth it selfe to be at greater as thou d^dst lately ? he will an-
vi es. But this is not to sei swere, because it reliueth not, I
God, but ones selfe, nor to taioth it, prayer is an unpleasant
paines for the Givers, but the git thing, I am weary of labour. But
sake, which is esteemed a thin now he that is of a sincere Inten-
tion

Are in no
prophane
estimation

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tion, is nothing moved with the things: although he be wearie labour, yet he holds out to the paines, although he distast pricer, yet he ceaseth not to pray, though troubles be heaped upon him, yet he endureth them, indeed hee serveth God not Heaven, but for God, And is the property of a pure and sincere intention, which seemeth to be expounded more through therefore now we will propone some short questions concerning this very point.

i. *Briefe question.*

What can God require less than this thing, a Right Intention? I speak truly, he desireth that us, which no man of what fower, or sexe soever, how poore or sick forever hee be, can de what can a creditour demande of his debtor, then this particular thing that he should be willing in earnest to pay the debt? God asketh the very same of us: thou willing to pay what thou owest? thou hast already payed the greatest part, for with me but to be willing, is to doe. And who hath not free leave to be Willing? this treasury of Will, every one that is sickest and poorest, this he that is most afflicted hath in his power. God in times past wrothily complaineth against them, which refused to performe but this most gentle Charge: *This Commandement which I command thee this day, is not hidden from thee, neither is it farre off, neither is it in Heaven, that thou shouldest say: Who shall goe up for us to Heaven, and bring it unto us, that we may heare it and doe it. Neither is it beyond the Sea, that thou shouldest say: Who shall goe over the Sea for us, and bring it unto us, that wee may heare it and doe it. But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou maist doe it.* Deuter. 30. v. 13, 14. The very same may be said of a Right Intention, It is very nigh thee, that Intention, is in thy mouth, and in thy heart,

but

but what is nearer unto thee threaten. It is not easie indeed thy mouth and thy heart? For all men, to finish two white thou not able to cloath a pouwals with one Tray of Morter; body? give two halfe penico seeth diverse broths together adde thereunto a mighty and ein one Pipkin, to take severall concit desire of releeving all thlours out of the same Shell. But it are in want for Gods sake, is very easie for a good intention thou hast cloathed the poore. Ito over lay not onely two, but ten beyond thy strength, to pouwals with the same Vellell of forth long prayers? doe whplatter. It is very commodious thou art able, but withall addindeed, at the b: ginnig of every strong desire of praising God:werke, to set before one diverse waies, and thou hast prayd:ends or intentions. Let this bee him as long as can bee. I br:for example: I ge to Divine Ser-Chrysostoma before thee for a corvice, and to the Churc. 1. Out of pleat witnesse in this poynt, wh: dience to my Master, whom by elegantly confirming the samplace night to accompany, as the These things, saith hee, are nCourt Nobility her Prince.2. I will provided by cost, nor labour, wh: have my respect to be sincere, i will sweat; it is enough to bee with not onely conduct my Master a long, and all things are discharged. Chrysostoma is the f:shion of some, pre-srost. Hom. 24. in Epist. usently they withdraw themselves, Hebr. fine.

and at the end stand before their Master againe, as if they had been alwaies present: Such an hypocrite will i not play, 3. Out of obedience

2. Briefe Question.

Can a man exercise diversi to the Church, to which i owe this good Actions at one and the samt upon Sundayes and Holydays. 4. time? he can absolutely, and Out of a gratefull minde to G:d, with small trouble, onely by in that i may give him thanks for so many

many benefits received. 5. Wh
as it is cold weather to day, a
very sharpe season, I will exem-
patience. 6. Whereas they
not wanting that cruelly hate
I will earnestly entreat the
mighty for these mine enemies
will trust in God; I might in-
find businesse enough at home,
God will recompence this abs-
from home with a secret adu-
tage. Behold here seaven Ius-
tions at once, or seaven Acts
Vertue, of double obedien-
sincerity, a gratefull mind, Pi-
ence, Charity, Trust in GO
There might bee added so mu-
more also: For this verily is
Pillar of smoake perfumed w.
Myrrhe, and Frankincense, &
with all Powders of the Mercha-
Cant. 3. 6. But thou wilt
perhaps: It is too hard for me
to multiply so many Acts, and
it were with one breath to intre
so many things in my mind. T:
Counsell therefore I give the
good friend, embrace the a
and onely Will of God in t
mind, and whatsoever thou doest

many benefis received. 5. Who
as it is cold weather to day, at
very sharpe season, I will exer-
perience. 6. Wheras they
not wanting that cruelly hate
I will earnestly entreat the
mighty for these mine enemies,
will trust in God; I might in-
find busnesse enough at home,
God will recompence this abs-
from home with a secret ad-
eage. Behold here seaven Inten-
tions at once, or seaven Act
Vertue, of double obedien-
sincerity, a gratefull mind, Pi-
ence, Charity, Trust in GO
There might bee added so mu-
more also: For this verily is
piller of Credence confirmed

alwaies premithis For thy sake
O Lord, I will performe bo:th
this, and that, and the other, and
all things. For thy sake O Lord,
for thy honour, for thy pleasure,
for thee especially it is done,
whatsoever is done of me. But
hee which will follow the steps
of those familiar men with God,
hath a Leader which can shew
them the way, unto this more
lofty wisedome. The most holy
King David undoubtedly joyned
thele intentions together, in his
actions, and the government of
such a mighty people, for those
that were committed to the tuiti- Whom he
on of his care and Scepter, he sed received
them according to the integrity of into &c.

**his heart : and guided them by the
skillfulness of his hands. Psal 78.**

72 What meaneth this? have
hands also understanding? yes
many wates, even such as *David*,
endued his hands with. For so
the most wise and vertuous King
in his Actions, which hee calleth
hands, did combine diverse kinds
of most excellent affections to-
wards God. What else are the

always

sacred verses of this King, then the quintessence of most noble affections, the treasure of most holy Intentions? What did King David more frequently breathe in sighes then this: O that I might please thee Lord: that I might rightly governe the people committed to my charge: that I might propagate thy Worship over all the earth: would to God I might never but praise thee, would to God all my members might be come tonges to warble out thy praises. My lips will bee fain when I sing unto thee. Psal. 71 20. My song shall be alway of the loving kindnesse of the Lord. Psal. 89. 1. I refuse not to instruct the very wicked, that they may returne unto thee, O my God. Let me be the vilest and most regardless, so I may bee in thy House my Lord. Let the enemies of God, let all them that hate God come to nought. But let it be well with the Servants, well with the friends of God, well with all that love God. Loe what excellent skilfulness of hands is here!

Vnder-
standing

a thousand such things did the soule of the Hebrew Monarch Mind breathe forth! Truly, according to the skilfulness of his hands, he guided the people like Sheepe, he solicited Heaven with innumerable good intentions. This is that holy violence to bee offered valiantly unto Heaven. Hee taketh Heaven by force, he over-commeth God, which in this manner, so often assaulteth Heaven, and God with desires.

3. Briefe Question.

What doth very much defile a Right Intention? Selfe-love. To speake in a word: when one deriveth all things in a sweet current to himselfe, and maketh this all his thoughts. This pleaseth me, this agreeth with my taste; this is for my good, my benefit; this is done according to my fancy and liking; this is pleasant and delightfull to mee, to conclude, this maketh mee a man. This selfe-love is a Savage Bull, a filthy Monster, it pusheth against a Right Intention with

soure Hornes. The first is the Horne of honour, Titles, gree-
neste of Praise, which holds it
in great estimation, to be eminen-
and obseved before other me.
The second Horne, is greedine
of delight, which teacheth to re-
ceive meat and drinke, not
much for necessity as pleasure
nor to sit downe at meales, to
asswage hunger, but to packe
the Gut. The same course it ke-
peth in other refectiōns of the
body. The third horne is Gre-
dinesse of wealth, which layeth
on many and grievous labours
in that respect onely, that the
Purse may swell bigger and big-
ger. The fourth Horne, is Gre-
dinesse of other mens hurt, the
being furnished with mani-
deceit, speaketh and doeth the
which may endamage others,
least which may prove a trouble
which an offence, which disti-
to them: and yet doth it not
waies endeavour the destruc-
of others by open assault, it
many times it practiseth evill
finly, and with such a compasse

that it may seeme to desire no-
thing lesse, then to hurt them
whom it hateth. A daily and per-
nitious mischiefe to Princes,
with whom they that are graci-
ous, under pretence of ayding or
giving advise, doe glut their en-
vy, and sometimes highly extoll
them that are in the way of fa-
vour, that afterward they may be
more readily beleaved, when
they bring accusations. Thus
Selfe-love is an horned Beast,
which buts and throwes downe
all good intention with this four-
fold horne; take heed. The de-
sire of private advantage, is the *Pessimum
vers affectus
venenum est,
sua cuique
utilitas.*
deadly poysone of all true affecti-
on. Therefore *Selfe-love* aimeth
at this, that every where it may
be well in flesh, it feedeth it
selfe, looketh to it selfe, and doeth
as he in times past, of whom *Gel-
lius* reporteth. *When one that was
corpulent, and shined with fat had
a leane Horse that was nothing
but skin and bones, being demanded
what might be the cause, that he
looked far better then his Horse? Shewed
answered, it ought to seeme no
wonder,*

wonder, if he were in better plig
then his Horse, forasmuch as he
himselfe was his owne keeper
but his man Scitius his Horse.
Gell. l. 4. Noct. Attic. c. 2.
Even so selfe love, whatsoeuer
reputeth not its owne, that it e-
ither puts off to others, or ve-
lightly regardeth: to labour too
and naile for private gaine, th-
e supposeith its owne duty. Al-
reely; good intention goeth
wracke so much: the more la-
tably, as selfe love groweth:
greater prosperity.

4. Briefe Questions.

Why in the Sacred Leaves is
so many things otherwise of re-
maine account to much aggrau-
ted? as the more unawary touch-
ing of the Ark, sticks giveth
on the Sabbath day, the mul-
titude of Subjects hundred, giv-
ing a cup of cold water, iacuvie
looking upon a woman, &c. M-
es in a time proclaiming: *As
this is the offering*, saith he, whi-
ch ye have of them, G. J. et
sic.

Silver, and Brasse, and blew, and
purple, and scarlet, and fine linnen,
and goates haire. &c. Exod. 25. 3.
That Gold and Silver should be
reckoned among gifts is no mar-
vell. But of what value among it
these is Goates haire, a gift
without alldignity? Are such small
and despicable things also deare
to God? What a great matter
was an handfull of meale, and a
little Oyle bestowed in courtesie
upon Elish? 3 King. 17. 12.
What were the Widowes two
little pieces of mony, did they re-
quire so great commendations, as
they obtained? As Christ was sit-
ting and intent (as it were) upon
some serious spectacle, he beheld
the company which cast mighty
gifts into the holy Treasury. Am-
ong so many wealthy people,
a certaine poore Widow brought
no more then two brazen mites,
which make on farthing. In
whiche prouince Christ most liberally
pronouncing: Verily, saith he, I say unto you, that this poore
Widow hath cast in more then they
all Luk. 21. 3. It was a small
R. + matter

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Ready

matter which that poore woman brought into the Treasury , but more she could not : and it came much more gratefully, which was given with such an easie then with a full hand. For these gifts consist not in the things, but in the very desire to doe good. He giveth very much, which giveth but a few things royally, and with his mind equalleth the wealth of Kings, which contributes a little, but willingly. Which forgetteth his owne poverty, whilst hee looketh upon another, which thinketh hee receiveth a benefit, when hee bestoweth one. Which giveth as not looking to receive againe, which both preventeth and seeketh occasion to doe good , this man is the richest and most libe-
rall of all, for his right intention. What therefore, I pray , did so much commend those small Coynes, what that little meal, what the Goates haire? Right intention only and alone. This is it which surmounteth all mens profits, store, Treasures, and

Lib.2 Intent. 369

and all the brave Wealth of Persia. Nothing is richer then Right Intention.

5. Briefe Question.

Is it possible for one to sleepe and pray at once ? For so our Saviour earnestly requireth, saying : *That men ought alwayes to pray and not faint. Luk. 18. 1.* Can we therefore pray also when we are asleepe ? we can if we will, and that in this manner : we must use prayer immediatly before we goe to rest, and offer our rest it selfe to Gods Service, in these or the like woorde : *I desire my God, as often as I shall draw breath this night, so often all my respirations Breathing may praise thee, as if I d d alwaye pronounce that : Blessed bee God for ever, Blessed bee God, Blessed &c.* Or I. with thy sleep, my good to us which thou doylest take on earth, I also unite mine, and will offer it to thee. He which preparerh himselfe to sleepe in this sort, ever prayeth. To which purpose he may not importe sleepe

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suppose with himselfe, that he heareth Christ speaking in their words : *When any one will report himselfe to sleepe, let him meditate somewhat of mee, or conferre with me. For so although bee sleepe to body, yet he shall watch in mind unto me.* Then let every one which is ready to close his eyes desire, that I would receive every breath which he shall fetch that night, as it were to my exceeding praise, and which cannot be wanting to the holy wishes of a piose and loving soule, will fulfill his desire in truth.

Surely we seeme not to understand sufficiently, how much advantage it bringeth, to reduce all things in this manner to the honour of God. There is no moment of time but we may bee on the getting hand. And how sweet is this guine of vertue to procure a reward in Heaven even by eating, drinking, and sleeping. One may verily by intention only doe more good in one day, then some other can in a whole yeare. He came late into the Vine-yard to ryotke, which came about the last

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last heure of the day, yet hee received a penny no lesse then they, which travelled from day breake untill late evening. *Math. 20. 9.* It is one thing to bestow long paines, another that which is intent. God respecteth not so much how long one laboureth, as how well. And it falleth out often, that a very meane and easie thing to be done, is of more worth, For the then any the most excellent act Right Intention, but destitute of that intention. VVhom therefore may not that Art delight, which teacheth the ingenious celerity of growing Discretion rich? This is that Art, the knowledge of Right Intention, this is rich with that Rod of Midas, which turneth whatsoever it toucheth into Gold. Vpon which motion, it may prove an apt advise for all, to bee deeply imprinted in their minds : Let all study to have a right intention, not onely about the generall state of their lives, but also about all particular things there in ever ayming sincerely at that, that they may serve & please the divine goodnes especially for it selfe.

6. Briefe

6. Briefe Question.

What deed is most acceptable unto God? If we may be Judge in this case, we account that is most excellent of all, which boundeth most with the love of God, or, which proceedeth from a most fervent intention of pleasing God onely. One discoursing of this point: That worke, saith he, is most acceptable to GOD which being manifest to his eye onely, is neither a profit, nor honour, nor pleasure to him that performeth it, but onely in this kind, that it is done in respect of God. With how great desire many times of amplifying Gods honour are the breasts of the Saints inflamed, though they should lay downe their lives ten, although an hundred times? These very desires of such a ardent affection towards God, are to be reckoned amongst the greatest workes of vertus. There be some Stage-players, which act a whole Comedy for one great mans sake only; but that one payeth

Ludovicus
Granata

eth the Boxe more liberally then a great many other of the Spectatores: So a man of a most sincere intention, offering himselfe daily to the Service of God: My Lord, saith he, I set forth a spectacle to thine eyes onely, I am an actor for thee to looke upon, I care not for the eyes and eares of other beholders: whatsoever they shall say or thinke of me, no way disturbeth my thoughts, so that thy eyes, so thy eares may approve me: I make light of all things else, and addicte my selfe to thy Service, thine honour, my God, I principally regard. It was a renowned saying among Alter alteri, the ancient: One good man is a *sarum magnum* Theatre wide enough for another. est *theatrum* *vit pribus*. When Epicurus wrote to one of the Professors of his owne studies: These, saith he, I not to many, but to thee, for wee are a stage great enough for one another. Sen. Epist. 7. fine. God is a Theatre Exceeding over and above large for a good man, and a man of a good intention is a Theatre also large enough for GOD. What excellent Theatres were Abraham alone, and

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and paul alone for Golgotha receiveth a righteous man in
who were of a most sincere in the name of a righteous man shall
tion?

receive a righteous mans reward.

Math. 10. 41. Christ will not

7. Briefe Question. onely have entertainement affor-
ded, but a sure intention to bee

How often is a right intentiōn joynd with it. For what great
to be renewed; Saint Bernard matter dost thou, if thou settēst
If any man, saith he, constātly open thy doores to a Stranger,
the day in that manner, that and shuttest up thy heart? from
doerēt mixe the heavy anger of God whence we may gather how pro-
with all his Actions, at the enſitble and necessary it is for one
the day how many Hells hath that earnestly desireth heavenly
deserved for committing the ſeigaine, commonly to revive a good
wickedneſſe ſo often? But on intention, for to entertain a Pro-
other ſide if one paſſe the day p̄het is not ſo worthy of reward,
that in all his d̄ings he exerciſe as to have done it with an exel-
the ſincere love of God, how big lent intention. But if any man
ſeat in Heaven ſhall thiſ man desire to know the direct houre
raine? For God is more ready to renew intention, I eſteeme it
beſlow rewards, then to requiſite five times in the day eſpecially to
punishments. Thus the Count be obſerved. The First is after
of Bernard is, to revive a rig our rest in the morning. The Se-
intention very often in the afternoone, at noone before meales,
that which we have alreadye and after it. The Third, before
monſtrated before. Christ by Prayers, but eſpecially before di-
mouth of Mathew: Hee whi vine Service. The Fourth, before
receiveth a Prophet, saith he, i labour, or any businellies. The
the name of a Prophet, ſhall the First, before we goe to ſleepe. At-
ceive a Prophets reward: and theſe ſet times of the day chiefc-
ly,

ly, let the mind bee at his own command, and betake it selfe smoothly insinuates it selfe into it selfe ; let it take breath as all things, by the onely desire were, to adore his Maker, of pleasing God.

so renew a right intention. N

man is so full of busines, but

may performe that very easi-

and with conveniency : all th-

matter is dispatched onely i-

three words. G O D hath easi-

wais to come to him, and then

is no minute of the night or da-

that he denyeth free accessse. L

him therefore that is about ton

new his intention, repeat some

these sayings with a ready min-

Lord for thy sake : for thy Lon-

Lord : in regard of thee : To th-

glory : In thy Name : For love

thee : For thee, my God I will

utter this, I will endm

this, for thee all things. It is wot-

derfull to be sp;ken, how much thi-

commendereth our Actions, how muc-

also it enricheth them. And this

more often recalled intention,

will stop the passage against

great many vices, which other-

wise are ready grievously to af-

faile us, and withall turneth

the

that vanity to flight, which

smoothly insinuates it selfe into

it selfe ; let it take breath as

all things, by the onely desire

of pleasing God.

8. Briefe Question.

How may an Elephant be
made of a Fly ? If sins otherwise
of a lighter degree, be committed
with no lightly wicked intention.

A most apparent witnessse hereof
was the hunter Esau, who was so
greatly condemned for eating

red pottage, as if hee had met
with I know not what Apicius-

Lord for thy sake : for thy Lon-

like dainties. What hurt I pray
is it to sup the broth of lentles,
especially when hunger so pro-

vokest ? But Esau, like an hound,
did so greedily devour the boyled
lentles, that Gluttony getting the
upper hand there was no place for

reason, that for a sorry messe of
Pottage he sold his Birth-right,
and which is more reproachfull,
made little account that hee had
sold it. Genes. 25. 34. Even so
the greedy appetite of some men
transgreleth more in the meanest
fare,

Devotion

fare, then the temperance of oþer
in the most exquisite delicates
and sometimes there lurked
more pride under the couſe
Coate, then under a gowne of
Gold. The mind and intention
is herein respected, not the vici-
als or Garment. And even as he
prayeth with more commendation,
which prayeth in fewe
words, but yet more fervently
then he which poureth out mo-
prolire prayers, but without an
fire: So many times he offendeth
more grievously, which is set up
on a thing although of small
moment otherwise, yet with
mighty heate and violence, the
Within he which commeth into the
compaſſe society of a fault faintly, and iſſif his mind were about ſome
what else.

9. *Brieſe Question.*

How manifold is the profit
a Right Intention? Wee ha-
ſhewed in diverse places before
how pleasant, profitable, neceſſa-
ry a right intention is. In that

place

place briefly and ſummarily a
ſevenfold emolument commeth
into account. The firſt is: By this
meaneſ we endeavour as farre as
we are able to reconcile ourſelves
to God. Wee understand that
paines and punishments are due
to our ſins, and theſe one day to
be certainly payed. These we
helpe to avoid, as often as wee
lead away our minds as it were
by a good intention from tranſi-
tory things, and lift them up to
God, looking with penitent eyes
upon the time past, and carefull
upon the time to come. Another:
There commeth a great improve-
ment to vertue, and a mighty en-
crease of Grace, not onely from
the exerciſes of piety, but also
from the daily tenour of life. A Conſc-
man of a Right Intention never
laboureth in veine, for whether
he writeþ, readeth, heareth;
whether he buyeth, ſelleth, tra-
velleth, is about businesſe; whe-
ther he eateth, drinkeſ, ſleepeth, ſimilary whatſoever he doth,
ſo long as hee determineth upon
the honour of God in all things,

he

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Endine

Nervus.

he alwaies maketh most hon-
gaine. A sincere intention is
rely the beginning of salvation.
The third : A right intention
deth marvellous force to
prayers. For this is that swer-
tongued Mediatresse , who
knoweth how to pacifie God
and make him yeeld to the Pe-
titioners request. A right intent-
ion understandeth not onely how
to pray, but also to previle. H-
thereto have yee asked nothing
my Name : Ask, and yee sh-
receive. Job. 16. 24. The main
string of Prayers is Right Inten-
tion. They call diligence in he
proper kind the most fruitfull
of all vertues, I may worthily re-
the same in a manner, or more
a right intention. A right inten-
tion is both the most fruitfull
of all vertues, and best Oratour
before God. The fourth, a god
intention doth knit man to God
in a marvellous union. Heret
excellently Rusbrochius : A sing-
le intention, saith he, is that, which
looketh upon nothing but God, and
all things in relation to God. She it

Lib.2 *Intention. 381*

the end, beginning, glory, anderna-
ment of all vertues. She driveth
away all fiction , hypocrisy , and
double dealing : helpeth , and col-
lecteth the dispersed powers of the
soul in unity of spirit, And com-
bineth the spirit it selfe unto God.
She presseth downe, and treadeth
Nature under foot, and preserves all
vertues in safety , and giveth peace,
hope, and confidence in God, both
here, and at the day of judgement,
Wherefore thou oughtest to use
diligence, that thou retaine and re-
gard her in all thy actions (Rus-
broch. in farrag. Instit. apud L.
Blosf.) A right intention is a rast
Him that
and endlesse treasure to an earnest
earnestly
affection. The fist : A right inten-
tion deriveth a perpetuall current
of grace from God to man , and
that appeareth there especially when
adversity is to bee endured Good
or bad Leather sh. weth it selfe
chiefly in raine ; a good or evill man
in adversity. How patient and ob-
servant of God an upright man is,
so impatient and stubborne against
God is a wicked man. Augustine
declaring this exceeding well : How
com-

Warlike
policy

commeth it to passe, saith hee sometimes, that two contend before
that in the same affliction, evill a Judge : each man pleadeth his
men detest and blasphemeth God, cause, he affirmeth, this denyeth,
but good men pray and praise him? So much respect there is
not what manner of things, but both of them alledgeith his reasons,
what manner of man every one both desireth equity of the Judge:
suffereth. For durt being stirred about no otherwise then balm
sendereth forth an horrible stink, and this a fragrant smell. Aug.
1. De civit. c. 8. ad finem. The
sixt : A right intention assailed
her enemies with a stratagem
that never faileth, and alwaies
carrieth away the victory. Whil
Moses upon the Rocke lifted up
his hands toward Heaven, Israel
prevailed, and put the Amalekites
to flight by a most memorable
conquest. As long as intention
standeth upright towards God,
so long it falleth before no ene
mies, it is invincible, inexpugna
ble : but when it begins to be
weary and looke downward,
presently she loseth her strength,
and is taken Captive by her en
emies. I cannot omit here that which
may seeme strange. It falleth out
sometimes, that two contend before
both of them alledgeith his reasons,
both desireth equity of the Judge:
if you consider the cause, both of
them cannot overcome ; if the in
sensation, both many times goeth a
way Conquerour, then especially
when neither of them beginneth Intendeth
the controversie by evill fraud,
when neither will hate Justice for
giving opposite sentence, being in
differently resolved to win or loose
the Suit, as it shall seeme good to
Justice. So both of them overcome,
not by the cause, but by intention,
which is very commendable in both.

The seventh : A right intention is
mighty comfort in all things, espe
cially in that houre which passeth
sentence upon all our yeares. For I
suppose truely that at the last time
of this life, nothing will bee more
joyfull to a dying man, then to
have done all things through his
whole life before with a very good
intention. He truly shal dye most
securely, which hath lived most sin
cerely. For if the goodnessse of God
have

some

They over
come both

Deadly

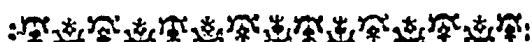
have decreed such liberal munificence towards all, although in meanest actions, yet offered him with a good intention, what ample gifts will bee crown the whole life with a sincere never devoted unto him? But wh torour and trembling will possess the wretch, whose conscience shall lay all the course of his life before him in order: and cry out against him with a lamentable aggrevation in this manner: Thou ha neither dealt sincerely with God nor yet among men: thou hast many times shamefully deceived others thy selfe alwayes: thou would seeme one man, and walst another thou had st honestie in thy words, in thy mind: how ofteen didst thou counterset friendship with th mouth and gesture, being a capitall enemy in heart? How ofteen didst thou put a very beautifull vizard upon thy Actions, that therewith thou mightest hide a wicked intention? thou didst speake murther meeere honey, whiles thy envious mind was whetting a razour, thou didst commonly vaunt thy selfe in

Peacock

Peacockes painted Coate, but didst nourish a Kite and a Vulture in thy Keepe, breft, being as faire without, as foule within. But thou hast deceived thy selfe, not G O D to whom all things are manifest. Woe bee to thee, woe bee to all men, which many times with no intention, commonly not pure, for the most part evill, dedicate their Actions not to God, but to their owne Genius, and themselves, and so utterly destroy them.

At the last day of Iudgement very many may bee upbraided with that: Thy silver is turned to droffe: thy wine is mixed with Suffered water. Esa i. 22. Indeed thy Workes did shine like the pure Silver, but because they admitted such a frequent mixture of ill intention, they are changed into base siver, yea even into droffe. How continually therefore must we cry: Not unto us O Lord, nor unto us, but to thy name give the glory. It is the precept of Christ: Let your light so shine before men, that they may glorify (not you, but)

your Father which is in Heaven.
Math 5. 17. Therefore, O all
 yee workes of the Lord blesse yee
 the Lord, praise and exalt him
 above all for ever. *Dan. 3. 57.*
 Let our workes all wholly, the
 least, the greatest blesse the Lord
 for evermore.



C H A P. VII.

*What observations follow out of
 those things which have bin spoken
 concerning a Right Intention:
 where it is treated more
 at large of Rash
 Judgement.*

There are diverse beautifull Arts indeed, and of no vulgar account, but because they make nothing to the Mill, and getting bread, therefore they are not sought after by any great company. What doth it profit say they, to know these things, and bee ready to starve? Many things

things are disputed among the learned, many things also at Church in the Pulpit, whereof thou mayest truely pronounce, *It is nothing to the getting of bread, yea, it is nothing to the gaining of Heaven.* What good is it to auy, most eloquently to recount the story of times? what availeth it to comprehend the number of the Starres? what doth it profit to know the motion of the heavenly Orbis, if thou knowest not the Art which may advance thee above the Stars? How many shall obtaine Heaven, although they never heard any question made, whether Heaven standeth still, or the earth is turned round.

But now this Art, which teacheth in what manner the Rule of allduman Actions is to be handled, how exceedingly doth it make to the getting of bread, the bread of Angels which we shall eat in the Kingdome of God!

Luk. 14. 15. It is an old Song *Es genues es* in praise of Mony. *Mony roayl, formare re-
 befloweth both beauty and digneit.* *Quia erat*

*Regina In-
tentio.*

Let us turne it, and wee shall sing fighter, intention royally besloweth both beauty and dignity. Sincere Intention setteth an heavenly price upon all things, without this all the noblest Actions that can be lyce without honour, and nothing worth. For the more compleat understanding of this Right Intention, it is very necessary to declare now what may aptly follow upon it out of that which hath beene spoken. Therefore we will annexe some consequences in order following.

1. Consequence.

He which erreth in intention, erreth in all things. The whole matter is apparant, and this one testimony surer then a thousand: *But if thine eye be evill, thy whole body shall be full of dar[n]esse.* Mat. 6. 23. He which in his journey wandereth out of the way, the farther he goeth on, the more grievously he erreth: so the more earnestly a thing is done, or how much nobler the matter which

is

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is undertaken, it is made so much the worse, if a good intention be wanting. Intention bestoweth the nobility upon all Actions, if this be ignoble, and savour eth of the fleshe and earth, how shal it give that to other things which it wants it selfe? Hee which applyeth himselfe to Learning onely that he may know, he which studieth to be of some religious Order, that he may not lack bread, he which followeth the Court that he may grow rich, or be advanced; he which seeketh a benefice that he may find a Kuchin is quite out of his way: because the eye of all these men is naught, their whole body is full of darknesse. R. g. by Gregorius: *The light of the body i'erefore is the eye,* saith he, *because the deserts of the action are illustrated by the rayes of the intention.* And if thine eye be single, thy whole body shall be full of light. *Because if we intend rightly by singlenesse of thought, the worke is made good, altho ugh it seeme otherwise of light goddesse.* And if

S 3

thine

thine eye be evill, thy whole body shall be full of darknes : because when even any right thing is done with a perverse intention, although it scene to shine beson men, it appereath dark upon examination of the inward Judge. Greg. l. 18. Mor. c. 6. propria finem. Hee addeth : Take heed therefore, least the light which is in thee bee darknes. If the light which is in thee bee darknes, how great is that darknesse ? because if we darken that which wee believe we doe well, with an ill intention, how great are the very evils, which we understand to be evill, even when wee doe them ?

2. *Consequence.*

A good worke may bee omitted, but not an evill committed, with a good intention. Thomas of Kempis : We must doe no evill, saith he, for any worldly thing, or for love of any man : but yet for the benefit of the needy, a good wyrke may sometimes bee freely intermitted

intermitted, or else exchanged for a better. Kemp. l. 1. c. 15. n^o 1. Here many times wee humble Impingimus grievously, and seele it not. Some have their set prayers for every day, they have certaine devotions, as they call them ; hereupon now and then they dwellsolifly, that they suffer others to perish with hunger and thirst, rather then they will intermit any thing of their usuall course. This I may call a godly dishonesty, whereby many times wee get reproach for our paines : wee are touched with no care of others, but are wise onely for our owne respects ; whatsoever may happen to others, we alwaies prefer our owne ends : here our devotions and prayers give place to no body. But how much better were it to observe Christian charity, then such obstinate pietv, with how much greater advantage might such things be omitted, or at least deferred. There were many among the ancient Heraclites most observant of fasting, yet there were found of these, which to

Laid aside

entertaine Strangers could Dine
sixe or seaven times, and alwaiers
have a stomacke. Among things
concerning the soules good, it is
very profitable for a man to
give over his owne profits in
time; and to have no regard of
his owne commodities, is often
the greatest commodity of all.
Gregory very well to the purpose:
For commonly vertue, saith hee,
is her gode, when it is indiscreetly
held, and is held the faster when it
is for a time discreetly let goo.
Greg. l. 28. Mor. c. 6. From
hence it is fitly deduced.

3. Consequence.

The intention is thus much
the purer, by how much lesse a
man seeketh himselfe, and thus
much the impurer, by how much
more sensible and carefull a man
is of his owne matters. *Abel* the
first Martyr, and virgin, being a
boor to Sacrifice unto God, did
appoint all the best things for his
Offering, being ready to give bet-
ter, if in his power it had beeene.

Abel

Abel also brought of the firstlings
of his Flocke, and of the fat
thereof. Gen. 4. 4. Chrysostom
observing here the wonderfull
free behaviour of Abel towards
God: He brought not onely, saith
he, of his Sheepe, but of his first-
lings, of his best and choycest
things, and of these he selected the
very principall, and of the fat hee
set apart all the fattest for the Al-
tar. Caine did no such thing. But,
it came to passe in processe of time,
that Caine brought of the fruit of
the Ground an Offering unto the
Lord, such as grew upon Trees,
and all that came next to hand hee
caught up for a Sacrifice. Abel
therefore provided as it were a
feast for God, Caine rudely set
before him the latter end of a Epiloguem
feast, Apples, Nuts, Pears,
Plums, a cloyn with Present. Here-
*of notably *Austin*: Caine, saith*
he, made no right division, be-
cause like an ill liver, hee gave
God somewhat of his owne, but
*himselfe all to himselfe. *Dante**
*recommendeth it in *Moses*:*
His eye was not dimme, nor his na-
turall .

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turall force abated. Deut. 34. 7. An old Expositor : The looke, saith he, of his pious Intention did not wander from the right in a cloud of wickednesse : For Moses sought after God, not himselfe. Hereupon his intention was so pure and strong. Bernard expounding that precept of the Paschall Lambe: *The Lord, saith he, keepeth all their bones.* Psal. 34. 19. *not one of these shall bee broken, because never is the purpose of their heart, never is their sound intention broken, insomuch that they shoulde give any consent to itching concupiscence.* Therefore let us keepe our intention and purpose of mind with that earnest care, Brethren, as wee would keepe the life of our soules. Thy intention, O Christian, is therefore so much the more sincere, by how much the lesse thy affection is to thy selfe.

4. Consequence.

In most things the intention only is rewarded, or punished.
For.

Lib.2 Intentions. 395

For example, when ability is wanting, the Will receiveth the reward. In every kind Office, the Will of the giver is greatly esteemed: He gave freely, which was willing to give quickly; hee bestowed very much, which was able to bestow no more. *Plato* knew himselfe to be disdained of *Dionysius* the *Sicilian King*. Wherefore hee desired that hee might be admitted, and have audience. Being brought in presence, he began to speake in this manner: Most Potent KING, wouldest thou suffer him to goe unpunished, whosoever should enter into Sicily with that mind, to offer thee some great mischiefe, althoough by reason of some impediments hee had committed no haime? Hereunto *Dionysius*: By no meanes, saith hee, O *Plato*, for not onely the wicked enterprises of enemies, but also their Counsells and evill purposes are to bee punished. Here *Plato* speaking on. But if any man, saith he, had come into Sicily, for your Majesties honour and

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and benefit, would it be iust, to let such a one goe without all respect, with disgrace and infamy? Who is there so, quoth the King? presently *Plato*: *Eschines*, quoth he, a very upright man, as constant a follower of *Socrates* as any other, and such a one as is able to make all those the better with whom he is conversant. He hath adventured himselfe a great way by Sea, for the generall good, and to make others partakers of his skill, yet hitherto he hath bin neglected. This short Apology did so encline King *Dionysius* to his part, that he be-

Eaer. I. 3. gan to love *Plato* whom he hated before, and to deale bountifully with *Eschines*. Behold even men also doe punish or gratifie the intention onely, how much more God? If there bee first a willing mind, it is accepted, according to that a man hath, and not according to that hee hath not. *2 Cor. 8. 12.* What aboundince of praise did God lay upon that memorable fact of *Abraham*: Seeing thou hast nor withheld thy Sonne,

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Sonne, thine onely Sonne from me.
Gen. 22. 12. Yet the Fathers sword did not touch his Son, nor so much as hurt an haire of him. In Will *Abraham* spared not his Son, he slew him in mind, hee sacrificed him with intention. God accepting this for a most perfect burnt Offering, Now, saith he, *I know that thou fearest God.* Thou hast not spared him for my command, but I have spared him for thine obedience: It is enough to me, *Abraham*, that thou wast willing to doe this, therefore I will remunerate thine intention no lesse bountifully, then I would have remunerated thy deed.

Noah was no sooner gone out of the Ark, but presently hee built an Altar after a confused manner, and taking of every cleane Beast, and of every cleane Fowle, he offered burnt Offerings upon the Altar. Gen. 8. 20. being perswaded, that his good will and intention of mind herein was very pleasing to God. *And the Lord smelled a sweet favour.*

Loe

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Loe how intention made the very smell and smoake of the acri-fice delightfull. God regarded not the Birds and foure-footed Beasts, but he smelld somewhat in them that had a sweet favour, namely the affection of Noah. Of what kind soever, saith Chrysostome, our Sacrifice is, whether we pray, whether we fast, or give almes, herein it must be the smell of the Sacrifice which onely pleaseth. To this tence said Saint Bernard : *Sometimes the good will alone suffieth, all the rest doeth no good, if that onely bee wanting.* The intention therefore ser-

Valet intention ad meritum, actio ad exemplum. If we shold set an example of what we speake, before our eyes.

One feeth a lamentable poore Begger, who is not rich himselfe, he is sorry for him in mind, bee looketh up to Heaven, and giveth GOD thankes for that which he enjoyeth, and O, saith bee with himselfe, that I were able fully to relieve this beggers want, how gladly would I doe it ! Such a one as this although he giveth nothing, cr.

but

Lib. 2. *Intention.* 369

but a little, being able to give no more, shall receive a reward, as if he had given to his wish. In like manner, if a sicke man desire seriously and ardently, both to poure forth prayes, and to afflict himselfe outwardly, or to exercise other workes of Piety, but is not able to performe theie for want of strength, hee shall have God no lesse propitious unto him, then if he had done all those things, which hee wished to doe, so his mind deale thus with God : My God, how willingly would I execete this for thy honour I but thou knowest Lord, that it is not in my power, therefore I most submissively offer this my desire and will unto thee instead of the deed. Hereupon Chrysostome affirming to the exceeding confort of a great many : Give, saith he, to the needy, or if thou hast it not, if thou give but a sigh, thou hast given all; for that ever-waking eye feeth thee to have given whatsoeuer thou hast. (Chry. Hom. 7. de penit. ad finem. Hereupon also Gregory :

In

In the sight of God, saith he, the hand is never empty of gifts, if the closet of the heart bee filled with good will. *Greg. Hom. 5. in Evang.* Therefore both the poorest out of their meane estate, and the most diseased out of their miseries, may offer as rich and excellent gifts to God, as the most wealthy and healthfull. This is not the proper busynesse of riches or strength, it chiefly concerneth the Will, which if it be truely good, doth parallel both riches, and strength, and all things. As the very same sometimes is an eloquent man, which holds his peace, the very same a strong man which hath his hands bound or kept downe, the very same a good Mariner, which is on dry land: so he is both libe-
rall, and painefull, and obsequious, which desirerh onely, and hath no other witnessse then himselfe, of this his desire. The Kingly Psalmist: *Thy vnewes, saith he, are in me O God, I will render praises unto thee. Al-*

*In me sunt
Deus vota
tua. Jeron.*

outwardly, which I can lay upon thine Altar, yet I find somewhat in my selfe, to offer unto thee: there are things laid up in my memory, in my understanding, but especially in my will, which being presented unto thee, are never but accepted. Christ most exactly confirming all this: *Whosoever, saith he, shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple, verily I say unto you, he shall in no wise loose his reward.* (*Math. 10. 42.*) I know, it is not in all mens power to give entertainment, and supply the wants of nature, therefore that which every poore man is able, let him give a draught of cold water to the thirsty, *he shall not loose his reward.* No man therefore may utterly excuse himselfe by poverty, from succou-ring those that belong to Christ, seeing such a noble recompence is promised even for those benefits, which are of no value, *hee shall not loose his reward.* And that though, O God, I find nothing
cut- charge

charge of wood in providing
warmer water to wash their feet,
let him give cold onely,"
neverthelesse for such a slender
and easie kindnesse, even for such
a small matter, *he shall in no wise
lose his reward.* For in this kind
of courtesie not the rich liberality,
but the godly will, and right
intention is regarded. God esteemeth
workes more out of the de-
sire and endeavour, then by the
greatnesse of the thing, rather by
the affection of the giver, then
the price of the gift. Hereupon
even the very least and vilest thing
given for Christ's honour, *shall
not lose its reward.* That wee
should take paines to no purpose
in these meaner things, is the
thought of our pufillanimity, nor
understanding how greatly God
respecteth even the very meanest
good turne, yet bestowed with
good intention. For this cause
*Augustine : God, saith he, crowns
with the good will, when he findeth
no power to performe.* Aug. in
psal. 105. Bernard of the same
mind sayed : *God undoubtedly im-*

puteth

*puteth to good will, what was man-
ning to ability. Whist more plaine,
then that our desire of a thing
should bee accounted for the deed,
where the deed is excluded by ne-
cessity?* Bern. Epist. 77. Whoever
will, may become a Martyr by
intention. It is a generous thing
indeed, to expresse himselfe thus
in mind to God : How glad, my
God, would I be, did thy cause
require it, to drinke a purple cup
of my blood to thee : I am ready
to ly downe my head, and my
whole life for thy sake. Assuredly
such a one as this, which is not
unprovided of will, but occasion
to dye, *shall not lose his reward,*
and that a most ample reward.
Many times but t' attempt wot. *Sac. iii.* in
thy things in will, is enough magnificencie.
But there are slothfull people, *huius et ceteris;*
which carry continual winter in
their breasts: if any among these
be troubled with a little cough,
or feele their head ake, or if the
wind blow any thing sharpe; they
use to take up such godly speeches
as these : We are not fit to be at
Church to day, therefore we will
arry

tarry at home, God is so good he will reward our pious desires for the deed it selfe. When ability is wanting, the will is sufficient. After the same manner of speaking both the covetousnesse and sluggishnes of many cheareth it selfe up. When the poore are to be releaved, we are not able, say they, therefore it will be enough to have a mind to releeve them. When fasting ought to be kept: infirmitie hindereth, wee cannot endure hunger; therefore fasting dayes can challenge no power over us. When the difficulty of an hard matter is generously to bee broken through: Behold, say they, who is able to doe this? therefore let the will serve instead of the

Of no Heav- worke. O idle beasts not to ne-
venly race for Heaven! O the frozen condi-
Frozen win-
zter of a dye-
ing mind
tion of a soule dead in sin! What
leave have yee to exercize your
sloth in this manner, and to bee
absent when you lift from the
service of God, and to omit all
other things at your pleasure?
these words are no defence at all
for your sluggishnesse. It is one
point

point, my friends, to assay a thing hardly and difficultly; another not to assay at all. If we deny our ability in all things, which we can doe very hardly, what worthy or excellent matter I pray will there be, which wee should confesse our selves able to performe? This saying therefore, (*When there wanteth ability, will* Cum deest facultas, super serve the turne) doeth not one plet voluntatis whit favour your cause: yee might be able, so yee were willing. If whatsoever is not easily effected, might be freely omitted, what famous or worthy thing I pray would ever be brought to perfection? All these things have every one their difficulties, which hee that avoydeth, loseth his reward. The *Pelican* a bird filleth her selfe with shell fish lying on the shore, and after casteth them up againe, being concocted with the heat of her stomacke, and chooseth out of these such as are fit to be eaten. Thus, O drowlie Christians, if you would but swallow some labour and difficulty,

Seeks to
avoyd

*Qui nucleum
vult esse, nu-
cem confun-
gas eror.*

culty, you shall find your selves by experience able to doe very hard things. He which will eat the Kirennell, must first breake the shell. He delayeth not to fight, whch loveth victory: he feareth not blowes, nor refuseth the combat, which desirerh the Bayes. But that which men deny themselves able to doe, let them be ready at least seriously to wish. But wee must proceed.

5. Consequence. More especially of Rash Judgement.

It is very great rashnesse, to judge or condemne any man of wickednes, not apparent, where as the intention whereby we are all acquitted or condemned, is knowne to God onely. Moses an Abbat in times past was called to give Sentence upon a Brother that had offended. Hee came therefore, but withall brought a Bag full of Sand upon his shoulders. Being demanded what he meant by that sight? They are my sins, saith he, which I can neither

ther sufficiently know, and am scarce able to beare; how then shall I judge of another? It is an extream Determine audacious part indeed, and a vice most hatefull of all to God, to goe about to search into the secretts of the heart, and to dragge the very thoughts of others to the Barre, and passe Sentence against them. Who art thou, that judgest another mans Servant? he standeth or falleth to his owne Master. Rom. 14. 4. His Master searcheth out his heart. If he be approved of his owne Master, why dost thou thrust thy selfe into the busynesse? For which very thing thou art inexcusable, O Rom. 2. 10 man, whosoever thou art that judgest another, for wher in thou judgest another thou condemnest thy selfe. How many Actions in all ages have seemed very unjust, which neverthelesie for the intentions sake, have bin not onely no waies evill, but also most worthy of commendation. Ambrose a very uncorrupt man went into a common Stewes, but because he might avoyd Ecclesiastical

call

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Started up

call dignities. *Abraham* the Hermit, changed his habite like an Apostate, but that he might disswade his Neece from her lewd courses. *Pynophilus* the Anchoret tooke up his Inne with *Thais* the famous Harlot of *Alexandria*, but that hee might convert her from the Service of *Venus*. *Who is there amongst us all, which if he had seene any of them taking his way to these notorious corners, but conjecturing very ill, had presently leapt out like a Judge with these words : Looke upon the unchayf varler, which goeth for lascivious delight to a Brothel-house.* It had bin very ready with us to Judge in this manner, but had not this bin a most unjust judgement ? Therefore whatsoever men doe, Intention judgeth them all. That which *Bernard* said truely : The purpote of intention discerneth betwix good deserts and bad.

It is as cleare as can bee in Divine Scripture. Jacob the Sonne of Isaac, that most worthy Grandchild to Abraham, deceived his Father by his Mothers policy, beguiled

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beguiled his Brother of very greates hopes, and yet obtained a most gracious blessing of his Father. For Jacob was howsoever of a very good intention, as he that had also this worthy commendation given him : And Jacob was a simple man. Gen. 25. 29. Phinees ran two men at once through with a Iavelin, nor yet was he tortured or adjudged to the Gibbet. His adventurous fact did wonderfully please God : Then stood up Phinees, and executed judgement, and so the plague was stayed, and that was counted unto him for righteousness. Psal. 106. 30. Cain slew Abel, David Goliath, and Uriah, Joab Abner, and Amasa, Great Herod the Ascalonite the Infants at Bethlehem, Herod Antipas John Baptist, Herod Agrippa James, Peter Ananias and Sapphira : very murders, and committed either by hand or command, but their intentions and causes were of a farre different condition. In like manner one Apostle and four Kings uttered that voyce of sorrowfull men, I have sinned. Peccatum T Pharaoh

410 Of a Right

Pharaoh said this, and David said it, this said Saul in like manner, King Manasses also, and Judas Iscariot said the very same, but alas with how not like successe! for as their intentions were altogether unlike, so most different likewise the effects. That holds out hitherto most true : *Whatsoever men doe, Intention is Judge of all.* And what a company of actions might seeme most praiseworthy, if a wicked intention did not vilifie them. Cataline, that notorious disgrace to a Romane name, might have bin taken for an Apostle by his worke, not by his intention. He carried himselfe most patient of heat, cold, hunger, thirst. These things, saith Augustine, hee underwent, that hee might accomplish most inhumane desires : The Apostles, that they might suppress, and compell them to bow to reason. (Aug. l. 2. de Mor. Manich.) The Herodian Linage expressed a most remarkable example of this thing. Herod the Ascalonite : That I, saith he, may come and worship him also. He would

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would have come surely, but brought home a bloody Dagger. Herod Antipas that particide of the Baptist, was glad indeed to see Christ, whom Pilate had sent unto him, but not as Zacheus. Curiosity begot this gladnesse in him, he hoped to see a Miracle. Herod Agrippa the murderer of James, played the Preacher, for He made a Sermon to them. Act. Oration 12. 23. But not to instruct the people, but that hee might shew himselfe in his Royall Apparrell for a mirrour, therefore hee was smitten to death by an Angell in Chaire the very Pulpit.

*Intention is the Judge to try,
What all men doe indifferently.*

Since God therefore regardeth not so much the deed, as the intent of the doer, and the intention cannot be discryed but onely by God, it is too too bold and intollerable rashnes, to Judge any mans Actions although they seeme very evill. For to doe in this manner, is as much as to say : I see this mans thoughts, I behold

T 2. that

412 Of a Right

that mans intention, I am Christ,
I tny out the reines and hearts, I
am God. Such Judges as these
complaine out of hell: We fooles
accounted their lives madnes, and
their end to be without honour:
how are they reckoned among
the Children of God, and their
lot is among the Saints. (*Wisd.*
5. 4, 5.) Wee looked upon the
outward parts, and by these wee
judged of the inward, from
thence sprang out so rash, and so
foolish error. *Job* in those his
most grievous miseries, uttering
wonderfull things, one while he
desired to dispute with God, ano-
ther while to have his sins weigh-
ed and examined in the Balance;
now he said that he knew he had
committed no wickednesse, his
friends tooke such kind of words
in an ill sence, and judged no o-
therwise, then that he was most
worthily punished of God as an
hainous offender, when in the
meane time he was most deare
to God. O rash and wicked
Judges! And such as the e, that
they may be knowne very well,

being

Outside
Inside

Argue
Reason

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being blind in their owne mat-
ters, are most full of eyes in other
mens; like a Monster. They see
not their owne faults at home
and neare hand, other mens they
search out a great way off, even
to the bones and marrow. More-
over, they behold things in ano-
ther which are not at all: they
dare eyes out of suspition onely
into the faulds of others, in whose
praises they are without eyes. If
there be any darknes: they see it,
and discover night very often in
another mans sky, wherewch the
light shuneth clearly, they
behold that in their owne obscu-
rest night there is day. Thus they
find day in night, in night day; by
a prodigious error on all
parts. The smallest faults in o-
thers, are exceeding great with
them, their owne faults they ac-
count vertues. Wherby it com-
meth to passe, that they slide into
most grievous errors, and no
marvaile, they have eyes no way
single, but heavy with envy and
hate in other folkes matters, with
selfe-love in their owne. O the

T 3 judge-

414 Of a Right.

judgement not of Areopagites,
but the blindest that can be.

*Hoc. I. I.
Cap. 3.*

*Cur in amicorum vitijs tam cer-
nus acutum,
Cum tua pervideas aculis mali
lippus inunctus?*

*Thy friends defaults why seest
thou so acute,
And bleare-ey'd art, when thine
owne come insuite ?*

Thou hast mistaken, and wilt
mistake herein a thousand times.
Whatsoever men doe, intention
judgeth them all.

In this manner the unruly hu-
mour of judging doth shamefully
infauate the whole World :
Chrysostome said truely : Thou
shalt hardly find any man free from
this error. All men though they
mount not the Chaire of estate,
though they have no executioners,
no rakes, and fettters at their com-
mand, nevertheless these very peo-
ple also doe judge them, whom they
conceive to be offenders, in their
common talke, in their ordinary
meetings, in delivering their con-
science.

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science. Chry. Hom. 5. in c. 2. ad
Rom. antic med. And Augustine :
The greatest part, saith hee, of
mankind, is proved to be ready and
forward to reprehend with indis-
creet judgement, when in the meane
time they will not be so judged of
others, as they will judge others
themselves. Aug. de temp. Serm.
202. Right so it is ; we lash one
another continually with rash
judgements. Nor give Sentence
onely against those things which
carry a shew of evill, but are un-
just judges likewise against those,
which not onely admit, but also
require a favourable interpreta-
tion. As much as old Rome was
deceived in her opinion of *Fabius*
Maximus, so much and no leſſe
in *Minutius*. In him she grievously
mistooke Rashnes for Fortitude,
and Prudence for Cowardise in
the other. But one haue proved,
that it is the condition of the Common
multitude, to have no discretion, peoples
and to judge rashly, insomuch condition
that they looke for the issue,
when there is need of advice. But
I omit profane testimonies, see-
ing

*giving their
verdict*

T 4

416 *Of a Right.*

Num. 12. 1. When Moses had taken an *Ethiopian* to his Wife, presently his Sister construing this marriage ill, fastned a taunting censure upon her Brother. Neither could the holy King *David* escape his Wives most reviling Judgement. If any one ignorant of the fashion of the Country, or lasciviously bent, had seene *Jacob* at the *Well* saluting *Rachel* with a kisse, without doubt hee would have drawne suspition from thence of no chaste intent, or Judged *Jacob* to be like himselfe, given to fond desires. Who that had beheld *Judeth* going so curiously attired into the *Affyrian* Captaines Tent, would not withall have surmised very ill of her? Far otherwise *Joseph*, that most continent Husband of the most blessed Virgin. The Mother of our Lord, a maid for ever, was great with Child, *Joseph*, because hee knew his Wife to be more like an Angell then a woman, could not bee drawn to that opinion, as to believe that any thing was committed

Appeared

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ted by her contrary to the law of Marriage So he freely referred all the matter to the judgement of God. And although hee had a most strong argument before his eyes to move suspition, yet hee could by no meanes endure to be Judge of this secrete. And indeed Christ himselfe, being ready to dye, when he could not deny the most villanous fact of them that crucifyed him, excused their malice, and the abhominable state of their wickednes, he called in a mild tearme Ignorance. Thus all that are Christians indeed, when the fact they can not, excuse the intention, and when the intention seemeth not excusable, yet they take not upon them the authority of Judging, but transfer it all to Christ the Judge of all men. These know without doubt, how truely that religious Author said : *A man setteth frivolous paines, many times mistaketh, and cestly transgresseth in censuring others.* Kemp. Lib. 1. de imit. c. 4. n. 1.

Anastasius the Sinaite relatech,
T 5 how

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how there was one in a Monasterie, religious to see by his habit, but not commendable at all for his manners, as hee which had spent most of his life in ease and slothfulnes. He came to the last point, and now being nigh unto death, nevertheless shewed no signe of feare or terror. This amazed the standers by, which feared ill of the man, least hee should make no good conclusion of his life, which he never began to amend. One of the Company therefore heartier then the rest: *My Brother, saith he, wee know very well, in how great idlenesse thou hast led thy life hitherto, and for that wee marvaille, how thou commest to have this dangerous security: this time requireth g. vanes and teares, not this unseasonable mirth.* Hereunto the dying party: *So it is, Fathers, nord'e laeny, saith he, I have passed my daies in shamefull negligence, neither can I speake now of any vertues. But, this very boore the Angels brought mee a Bill of all mine offences, and withall demanded of mee, whether I would*

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would acknowledge them to bee mine? To whom I : I acknowledgē them, plainly, and am sorry. yet there is one thing which promiseth the Judge more favourable unto me. Since the time I put on a Morasticall life, unlesse my memory faile me, I never Iudged any man, nor called any injury to remembrance. I request therefore, Let these words of the Lord protect me that am guilty, saying: Judge not, and yee shall not bee Iudged: forgive, and ye shall be forgiven. These as soone as the Angels had heard they tore in pieces the handwriting of my sins. Hereupon now I being joyfull, and replentished with good hope, am ready to depart into another world. No sooner had the dying man uttered these things with a failing voyce, but hee yeelded up the last breath of life most pleasingly. And that thou maist not question my credit in this matter, Reader, behold I give it thee under authentique hands St. Anastasius in oratione de facta synaxi. Baronius Tom. 8. and 599. n. 14. Of so great confe-

Would re-member

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consequence it is, O Christians, of so great consequence it is, to Will, and fulfill but this one thing onely, *To Judge no body*. He can doe very much with Christ the Judge, whosoever cannot In his own person, Judge within himselfe. Therefore *Judge not, and yee shall not bee judged.* Luk. 6. 37. whosoever is in doubt to offend, let him bee afraid to Judge.

But who is it that hath a desire to avoyd these errors? *Hannah* prayed in times past, and mingled her ardent prayers with a floud of teares. *Eli* the Priest saw her, and observed her mouth while she prayed, and supposing her to be taken with drink: *How long, saith bee, will thou be drunken? put away thy Wine from thee.* (I Sam. 1. 10. and fol) This suspitious old man strucke the excellent good woman with most unjust judgement, who *when she was in bitterness of soule, prayed unto the Lord, and wept sore.* Now *Hannah spake in her heart, onely her lips moved, but her voice was not heard.* The Priest noting

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noting this carriage of her while she prayed, judged by the motion of her lips that she was drunken, and muttered idle words. A Judgement as false as rash; and no lesse such, then that which followeth. *David* the King of *Israel*, sent to the Prince of the *Ammorites*, those that in his name should condole the losse of his Father lately deceased. He beleeved that they were sent unto him, not for kindnes sake, but to spy out all his wealth. Being drawne to this opinion, hee shaved off the messengers beards, contrary to the Law of Nations, and shamefully cut off their garments in the middle. A mighty over-sight, and that which hee Rashnes carried not away unrevenged. For indeed he bereaved the Messengers of their beards, but himselfe of his Kingdome. Goe now and interpret the purpose of a good mind ill. Daintily *Gilbertus*: Both a naughty intention saith he; and a perverse construction, are both an abuse, both full of Gall, both false, having no agreement with

422 Of a Right

Nec fallit
volunt, nec with a Dove-like nature. They are
faller enurz. Doves eyes, which will neither be
deceived, nor know how to deceive.
Gilb. Serm. 40. in Cant. fin. But
Christ himself the most excellent
patterne by farre of all our Actions, als, how often and what
unjust Judgements did he under-
goe? The pharisees those most
carping Criticks, most impudent
Ceasours, and most wicked
Judges did continually stand up
on their watch, to see if they
migh: lay hold upon any thing in
the words and deeds of the Lord,
which they might teare in peeces
with an envious tooth. Our Sav-
our anon invited himselfe to
Feasts without bidding: By and
by the Pharisees cryed with a
loud voyce: Behold a prophet, a
Wine-bibber, a gluttonous man, a
smell feast. When the Lo:d held
that most noble Discourse con-
cerning the Shepherd and the
Sheep, many of his Auditors did
not feare to say: Hee hath a Di-
uell, and is mad, why heare yee
him? Job. 10. 20. If Christ had
healed any body on the Sabbath
day,

Could

Sometimes

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lay, presently againe did the
pharisees burst out of their
Watch Tower, and, Loe they
cryed, this man breaketh the Sab-
both by plaine impudency. Finally
whatsoever Iesus had done or
spoken, the Pharisaicall Tribe
did instantly fasten a most male-
volent interpretation upon it. Nor
were more favourable judgements
pronounced against the Disciples
of the Lord, when being con-
strained by hunger they pulled
the eares of Corne, when they
washed not their hands superstitio-
nally, when they fasted not in
that manner as others did, pre-
sently they were marked with a
rigid censure. When in conclusion
they were inspired with the Holy
Ghost, and declaimed most elo-
quently and constantly likewise
of the resurrection of Christ,
there were some which cavilling
against this eloquence said like
wicked Criticks: Why wonder
ye, fuent Cups can doe this:
good men they have tipped too
much, and are full of new wine, this
makes them speake so bravely.

There

Ordering
manners

There is no body which can escape the benches of these rascall Judges. If any goe in a little fine apparrell then ordinary, presently we hale him to Arraignement, and enquire after our manner, how commeth this fellow by so much mony, that he can tricke up himselfe thus after the best fashion? It is credible that one Purse maintaineth him and his Master, and that which hee cheates his Master of, is laid out upon cloathes. If any one be contented with a meaner habit, and bestoweth all his care in reforming his life, presently wee are upon him, and O covetous man, say we, how doth he spare his mony, and liketh base apparrell and out of fashion best! If any one frequent the Sacrament of the Communion, and other holy duties; presently censures and calumnies follow him, and hee wants not those that say: Looke where dissembled sanctity goes, he is no leſſe wicked then others, but he faigneth himselfe the man which he is not. If any one macerate himselfe with

with much abstinence, presently he is laſt, and pointed at; Behold an abstentious Pharisee, he is ready to ſtarue himſelfe, that hee may bee Praifeſed. If any one by reaſon of his weakeſſe, and want of health, cannot obſerve a ſolemne Fast; presently againe hard ſpeeches, and the blacke marke of Nigrom condemnation paſſeth upon him: then Behold a Gluttonous man, and borne for his belly, which for one dayes refraining feareth death: If any one addicted to privacie and quietneſſe, withdraweth himſelfe from the affaires of the World, ſuddenly there ſtarteth up not one alone, to ſtone him with these ſpeeches: This man deſireth eaſe and good dyes, labour beginneth to be out of fashion with him, or deſperation bath thrust him upon this course. If any one detelting ill company, endeavoureth to obſerve an holier manner of life, here diuerſe and incoſiderate clamours arife, thofe call him Flatterer, thofe Hypocrite, the other cloſe Companion. No body A man by is ſafe from these flying Daggers,

To one of his head to a greater man then
a good himselfe, forth-with the Judge
starts up, and loe cryes he out;

*the pride of man, what mighty
state he takes upon him!* If any
one saluteth not his acquaintance
by the way, or carrieth himselfe
somewhat strange, accusation
and judgement is at next word:

Behold, they are in an uprore,
how this fellow cannot choose
but shew his hate and envious
mind, see how hee scornes to
know his poore friends. Augu-

stine truly : *The ordinary course
of seeing, is all the aime that a car-
nall man hath of Judging.* Ah how
rashly oftentimes, are men in re-
ligious degrees both judged and
condemned, as well of pride as
covetousnesse, and other vices!
The more bold and nimble any
one is with his mouth, so much
the more severe and inexorable
Judge he is in pronouncing defi-
nitive Sentence against them; he
admits

Spiritual
Callings

admits of no defence, heareth no
reasons, believeth no body but
himselfe, and such as are like
him. Truly, and we are a com-
pany too apt to judge the worst.
*E nos in vili-
tum credula:
turba sumus.*
Hence come those thundring
wordes of Judges : a Rope for
this proud Prelate ; to the Dogs
with that greedy Parson ; to hell
with that wicked Priest ; or the
like. O mortals, how much pu-
nishment hangs over your heads
for these Judgements ? Impudent
whoredome, and rash censuring
draw the whole world almost to
destruction : there men are mad
with incontinency and lust, here
they use tyrannous state in Iudg-
ing others faults. So subtil is the
Divell, that whom like ho-
lier people he cannot entice to the
filthy pleasure of Beasts, these he
easily ensnareth with the custome
of rash judgement. There is none
absolutely which knowes how to
spare others in this point. What a
company are to be found which
in all places carry Table Bookes
about with them, like censours
of all men, and when they
chance

chance to see or heare any thing that dislikes them, presently they give it the grace of their Table booke.

But thou wilt say, if a very credible person declare any thing, if I see a thing with mine owne eyes, if I heare a thing with these very eares of mine, nevertheless may I not presume to passe sentence? Thou maist not presume my friend, for so also thou maist be deceived, and numbers before thee have beeene deceived by the selfe same meanes. One of a religious society came to the Priest their Governour, and desired that he would give him leave to depart out of the Covent, for hee would have no longer conversation with that Brother, which bore such an ill report. To whom the Governour: Be not so basly, saith he, to beleve the harme which thou hast heard. He on the contrary, that he had taken it upon relation of a very faifthfull man, and therefore pressed his departure: Hereunto the Governour excellently: If he were a man of credit, saith

saith he, he had never told thee so. Aply noting the wickednesse of whisperers, and backbiters. But although thou shalbe and see a thing thy selfe, yet thou, unless it be thy duty, maist not be ludge over what thou hearest and seest. Thou wilt say, if thou be wise: I know what this is done, but with what mind, with what intention, upon what motions, for what causes it is done, I know not. But imagine (which cannot be effected) that all things were manifestly knowne unto thee, thou nevertheless refrain thy judgement, and as Dorotheus admonisheth. Serm. 6. say with thy selfe, Woe is me, whereas he hath offended to day, it may bee I shall to morrow. I seeme in my conuict to stand, and the next day perhaps shall fall, and happily he hath already repented him of his fact, which I cannot absolutely promise my selfe to doe. Bernard: Although, saith he, thou find out a thing to be done otherwise then it ought, neither so judge thy Neighbour, but excuse him rather. Excuse the intention, if thou canst not the deed:

deed : Suppose ignorance, suppose over-fight, suppose mishap. But if the certainty of the matter dis-
claimeth all reasonable presence, yet notwithstanding meditate thou with thy selfe, and say privately: The temptation was too strong. What passe had I bin brought to, if it had likemise obtained power over me. Bern. Serm. 40. in Cant. fine. The Christian Law not only commandeth, doe thou not steale, doe not commit adultery, but also doe not judge. Let not him that eateth, despise him that eateth not: and let not him that eateth not judge him that eateth. Rom. 14. 3. Wonderfull, thrice wonderfull it is! we poore wretches are not able to reach to the abstrusest corners of our owne hearts, and yet wee boldly assay to break through valls, and search out other mens secrets; we are of a dull and dead sight in our owne matters, and our eyes faile us even at hand (For who can understand his errours? Psal. 19. 13.) And yet we take upon us to see into the closest of other

mens

nens breasts a great way off, and give judgement of them. Here I breake forth with Chrysostome: O man, looke diligently upon thine owne life, descend into thine owne conscience. Why dost thou see a Beholdest not in thy Brothers eye, but per-
thou errest not a beame in thine owne ye? Or how sayest thou to thy Brother, let me pull out the mote
out of thine eye; and behold a huge
beame, an horrible beame is in
thine owne eye: Thou Hypocrite,
first cast out the beame out of
thine owne eye, and then shal thou
see clearly to pull out the mote
which is in thy Brothers eye. Matth.
7. 3. and Luk. 6. 41. Thou that
wast so quicke-fighted, saith hee,
in anothers matters, as to marke
even the smallest faults, how
comes it to passe thou wast so neglig-
ent in thine owne, as to passe by
even great faults. No otherwise
then if one that lyeth sicke of a grie-
vous Dropsey, or any other incur-
able disease, should altogether neg-
lect this, and blame him which re-
gardeth not a little swelling in any
part of his body. If then it be evill,

not

not to discerne ones owne sins, it is surely double or treble hurt to judge others, and carry a beame in his owne eye without trouble. Chry. Tom. 5. orat. de provid. et Tom. 2. in 7. Math. Hom. 24. post init.) But thus we are wont, this is our fashion : to over-slip our owne faults negligently, and to insult unadvisedly upon other mens. What dost thou, O rash Judge? seeing thou canst safely trust neither thine owne eares, nor yet thine eyes ; nay if an Angell from Heaven declare unto thee what another hath done, neither so indeed canst thou alwaies give sentence against another, forasmuch as an Angell himselfe cannot fully discover the secrets of another mans heart. It is GOD onely, *The Lord that searcheth the heart, and trieth the reines.* Jerem. 17. 10. To him onely are the intentions of all men clearely knowne. Whereas now it dependeth upon the intention how guilty or harmelesse every man is; what strange temerity is this we use, to remove GOD from his Tribunall,

Innocent

Tribunall, nay thrust him out, Judgment and place our selves therein with Seat incredible presumption : What strange temerity I say, is this, and how worthy of revengefull flames, to usurpe Gods peculiar right, and pronounce Sentence against any body at our pleasure. Hence is that vehement admonition of the Apostle James, *Hee which speaketh evill of his Brother, and judgeth his Brother, speakek evill of the Law, and judgeth the Law. But who art thou that judgest another?* Iam. 4. 11. 12.

And indeed this is as Barbarous and cruell an offence, as common and usuall. The whole world is troubled with this dead- Sicke only but sweet disease. It is pleasing and delightfull unto all for the most part, to bee upon whose backe they list with a lawlesse censure. Thus there appeareth scarce any vice more ordinary in this life, no grosser darkenesse over-whelmeith the mind of man in any course, greater ignorance no way. For we affirme doubtfull things for certaine, or if they be

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Contrary to
all goodness.

certaine, yet certainly they belong not to us ; or if they doe belong, we judge unknowne things for apparant ; or againe if they be apparent, yet with what mind they are done, we know not, nevertheless we prosecute them as if they were done quite amisse. And many times we grow to that presumption, that with most unjust rashnes for one Traytour *Judas*, we condemne all the Apostles, and the whole Colledge of Christ ; for some naughty Prelates, all Arch-bishops and Bishops; for some exorbitant Scholars, all scholasticall Societies; for some Priests that carry themselves ill, all Clergy men and Ministers; for some jarring Couples, all married people ; for some loose Virgins and Widowes, all single life ; for some dishonest Merchants all dealing in wares ; for some base Citizens and Trades-men, a whole City; for a few Senators or Consuls that are not good, a whole Senate; for some discommendable Princes, Kings, Emperours , all degrees

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degrees of state. Alas we are too presumptuous in this case, and more rash then can bee spoken, ^{Rash above measure} which make it nothing to prevent the everlasting Judge with our Judgement Christ will come to Judge the world : whosoever commeth before him, is not Christ, but Antichrist. Magistrates are Gods Interpreters, and they, as divine Oracles, may not pronounce of any man, but what Gather they know by sure authority from God. If they doe otherwise, and follow their affections, Fancies they also shall incurre most severe judgement. Men, as men, are forbidden to Judge.

God ordained in the old Law, that the Priest should not give judgement of the Leprosie, before the Seventh day. It required so great deliberation to find out a ^{Was a mat- ter of so} disease, which yet was beheld ^{great respite} with the eyes. How then will ^{to resolve upon} God in his goodness permit, that one man should Judge anothers intention, which is manifest to no eye but Gods. The men of *Bethsheueesh* used no violence to

the Arke of the Covenant, but looke a little too curiously into it, And yet they were grievously punished for this their curiousnesse, which might have seemed of no regard, if not pious. For then fell of the people fifty thousand, and threescore and ten men at one slaughter. 1 Sam. 6. 19. How much more close, I pray is mans heart, than that wodden Arke; and yet thou, whosoever thou art, dost rashly dare to open that chest of God not onely with a curious eye, but also wicked judgement: and to set it abroad likewise to be gazed upon and derided by others. Chrysostome here as freely every way as fully. If no other sin, saith he, were committed by us, there were cause ova and enough that we should bee cast into Hell for this onely. Forasmuch as wee sit severe and most bitter Judges in other mens faults, but se not the beames which stick in our owne eyes. Who search even the least matters that concerne us not so the quicke, and spend the whole time of our life to judge others:

from

from which vice you can hardly finde any Secular, or Spirituall man free. See, and although so sharpe a threatening counter-checke it, for the Word of God defineth: With what judgement yee Judge, yee shall be Judged also your selves. Seeing therefore so great a punishment is appointed for this will, and in the meane time no pleasure or delight can be gotten thereby, as it useth in other sins, nevertheless all have run themselves heedlesly and headlong under the yoke of this vice, as if they studied and strove a purpose, who should come first of all to this mischiefe. Chrysostome. Tom 5. l. 1. de compunit cordis iudeo. circa med.

Therefore as Seneca very excellently adviseith, Suspition and conjecture must be removed out of the mind, as most deceivable enticements. Hee saluted me somewhat unkinilly, he suddenly broke off the discourse, hee invited mee not to supper, his countenance seemed a little coy. Suspition will never want matter to carill at. There is need of simplicity, and

Made a
match a-
mong them.
Tom 5. l. 1. de compunit cordis iudeo.

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*Scn. l. 1. d^c course, not to believe easily. I add,
i. a. c. 24. and not to judge rashly. Moreover
they that conceive ill of all men,
and take whatsoever thou dost in
the worst sense, are not unlike a
cooping glasse used by Physicians,
which is made onely for that end,
to draw out corrupt bloud. Thus
these rash Judges passe by all that
is good, but if there be any thing
worthy of blame, among the
virtues of others, if there be any
thing amiss which is not known
they bring it, as they suppose, to
light, they shamefully confound
all vices and vertues in each o-
thers tearmes. A man of a low-
ly carriage, they call Sotte or dis-
sembler; the simple honest, foole;
the sober, too austere; the absti-
nent, dotish; one that is earnest
against offenders, they tearme
euell; one that is given to dis-
egret*

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creet quietnes, sluggard; the pro-
vident, they name loyterer and
coward; the saving, they brand
with the marke of covetousnes;
the stout and magnanimous, is
with them contentious; the si-
lent is accounted for illiterate;
the modest is defamed with the
name of Mopas: But on the con-
trary they honour a flatterer for a
friend, and interpret flattery,
friendship; rashnes by them is
set forth in the title of fortitude;
madnesse is commended under a
colour of mirth; the fearefull is
taken for wary; the prodigall,
for liberal; the base and churlish
for saving and frugall; the cove-
tous beareth the name of in-
dustrious; the splenetick and fu-
rious, are made companions with
the valorous; the ambitious and
insolent, are reckoned among the
generous; the fraudulent obtaine
the grace of prudent, the proud
of constant; the talkative and
wanton of affable; the most un-
profitable slow-backs, are trans-
lated like Gods amongst the
lovers of peace. All things are
turned

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turned upside downe by such rash judgements as these, whereby we offer God great injury, for wee iudely arrogate that to our selves, which belongeth onely to the Tribunall of God. And even as it turneth to the notable mischiefe of the Common wealth, if every one take upon him the authority of a Judge, to decide controversies, which arise among people at his owne pleasure. So it is extreame rashnes of any man, to usurpe, as he listeth, the office of Christ the Judge, which hee hath nothing to doe with, to whom alone it throughly appereth, with what mind all things are done. There is one Law given and Judge, who is able to save and to destroy. But who art thou that Judgeth another? Thou hast a dead corpse at houre, upon which thou mayest bestow thy teares, and yet thou goest to anothers houle, to bewaile the dead there. O Wretch. Goe, then, and learne to spend thy nights, at home. First bewaile thine owne dead. The deepe night of ignorance overwhelmeth

*I more, et non
ses, discere ma-
nere Domi.
z. Elegi.*

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whelmeth thee in discerning thine owne matiers, and dost thou promise thy selfe day in other mens? And what impudency is this which yee use, O Christians. Doe yee take the person of God for a shadow, and doe yee contend for God? Job. 13. 8. And what more dishonest ralnes can there bee, then to ludg those hidden things, such as the intention is, which can never be fully knowne to any man besides the Author? For Owner what man knoweth the things of a man, save the spirit of man which is in him? 1 Cor. 2. 11. Nay many things escape evyn the spirit of man it selfe, which none but the spirit of God perceiveth, whereunto all the secrets of the hearts are manifest. Man looketh on the outward appearance, but God looketh on the heart. 1 King. 16. 7. One very fitly reclameth his *fratres* *companions* eyes, which were sent too boldly into another mans mind. As he was travelling, he met a man by the way with a pittifull countenance, and almost naked. The holy man deeply sighed

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sighed at this spectacle, and was sorry that he had not a bountifull almes to bestow. But his companion : Father, saith hee, why art thou so much grieved? doth this man want cloaths, but perhaps hee is full of ill desires. The other hereunto with an earnest looke: Is it so Brother, saith he, that thou judgest in this manner of others? Give him thine owne Garment presently, and withall goe, and humbly kneele downe before him, and aske pardon for thy words. So thou shalt learne hereafter not to give such rash judgement. Excellently done: The Lord looketh upon the heart, not man.

Since mans eye therefore cannot possibly reach to these deeper things, hee which judgeth rashly, inflicteth punishment upon men, not like man, but G O D. Whereof Job complaining, Wherefore, saith he, doe yee persecut me as God? Job. 19. 22. Nay this punishment is not godly, but altogether devilish. For the Devil running upon Job with an hasty censure. Doth Job, saith he,

Executeth
revenge

feare

Lib.2 Intention. 443

feare God for nought? Job. 1. 9. Behold, an unknowne suspition indeed, and false and wicked judgement. For which cause God himselfe (as Gregory obserueth) whereby he might restraine our unbridled rashnes in judging, would not pronounce sentence against the hainous and beastly crimes of the Sodomites, before he had examined all things. Every way to a Tittle, therefore, I will goe downe, saith he, and see, whether they have done altogether according to the cry which is come unto me; and if not, I will know. Genes. 18. 21 In which forme of speaking God declared, that he calleth not any to account by relation, or light conjectures, but by full appearance of the matter. But we, not Gods, not Angels, nor yet blelld, but most vaine Saints men, doe not modestly goe up into this Judgement Seat, but lay hands impudently and leape into it; if any one resist, we thrust in by force, and possesse it. Thus we judge peremptorily of unknowne matters, confidently of uncertaine,

444 Of a right

taine , plainly of ambiguous , arrogantly of many things that belong not to us , and in conclusion wickedly and unjustly of all . When wee are most favourable , we suspect the least thing that can be . Herein suspition it self is judgment , but somewhat doubtful , & relying upon slight conjectures . But miserable inconveniences follow such a rash course of suspecting and judging . Whosoever thou art that judgest in this manner , bee assured that a far heavier judgement is ready to bee laid upon

Come upon thee , not by men only , but by
thee from God . For that thine owne sinnes
may be the more diligently examined , saith Chrysostome , thou
hast made a Law thy selfe first of
all , by judging too severely of the
things wherein thy Neighbour
offended . Bernard also is a trusty
Counsellour in this case : Be thou
faith he , as mild in other mens of-
fences , as in thine owne ; nor question
any body more precisely then thy
selfe : Judge others so , as thou des-
irest to be judged . Thine owne Law
bindeth thee , the judgement which

thou

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thou layest upon others , thou shalt
bear thy selfe . Bern. de interior.
domo. c. 45. With what judge-
ment yee judge yee shall bee judged .

Math. 7. 1. The Pharisee which
went together with the Publican
into the Temple , and contended
as it were in prayer , was over-
come and condemned , not be-
cause he had given thankes to
God for his benefits , but because
he judged the Publicane rashly ,
taking him to be wicked , whom
repentance had before justified . Purged

And as this presumptuous judge-
ment did very much harme to
the Pharisee himselfe , so did it
none at all to the Publican . Thus
many times , saith Auffine , the
rashnesse of judging burthened no
man more , then the Judge him-
self . Aug. l. 2. de Serm. Domini. in

Abbas pa-
ter.

mont. c. 6. One said very fitly :
There are some , that may hold their
peace , and not trouble their mouthes ,
but because they are not quiet
within , and censure in heart , there-
fore their tongues run without cea-
sing , but they benefit no body , and
injure themselves very much . Pela-
gine .

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gins. Libell. 10. n. 5 1. And it comes to passe ordinarily , that we fall into the same things our selves, which we condemned before in others, that at least by this meanes we may learne to be ashamed of our folly. So that old Mecheres (as Casian reporteth) complaining against himselfe , said : *I have found fault with my Brethren in three things, and have grievously transgressed myselfe in the very same* Cass. l. 5. Instit. c. 30. But this is very common, that he which is such a quick-sighted Judge in other mens faults, is an Owle and a Mole in his owne. Hee pulleth out the least mote that sticks in anothers eye with great care , but is so far from casting the beame out of his owne, that he doth not so much as see it. This is the manner of rash judgement, to spare no boode, to lay a censure on every one that comes in the way, to suspect the worst that can be of others, to search out and examine all mens intentions , not to know himselfe at all. Which Gregory de-

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deploring , Fooles, saith he, doe judge so much the more earnestly of others, as they are possest with greater ignorance in their owne matters. (Greg. l. 14. Mor. c. 1.) Most truely the Son of Sirach : *A foolish mans foot, saith hee, is soone in his Neighbours house.* Eccles. 21. 25. because he runneth in and searcheth his neighbours Other houses, and looketh not to his men's owne. Hereunto it agreeth very well which one spake in times past of the assemblies of the Athenians : *Wise men and Learned propose matters, but fooles and ignorant men judge and determine.* The case is all one here : Modest and prudent people doe indeed observe many things , but alwaies they reppresse and suspend their judgement ; the foolish and rash understand few things, and without delay give Sentence upon all. By this evident token, it is very easie to distinguish men and women of sober discretion from fooles. And even as Bees , when the weather is raynie, and stormy cloudes hover in the aire, betake them-

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themselves into their Hives to make honey: so men of a good mind, and no venomous mouth, descend into themselves, they live privately within, and make the honey of good thoughts, and fly not abroad at their perill, when as they see the world all over surrounded with tempestuous cloudes, just as the case requires: for what is involved with thicker cloudes, then the intention of mans heart? Wee heare the words, we see the actions, but the intentions lye hid, nor can any Lynx his eyes ever pierce into the same. Intention is the Judge to try, whatsoever men doe, To those that are troubled with the Iaudies, and generall over-flowing of the Gall, all things seeme to be of a waxy and yellow colour, for the cure of this disease the heatbe *Salendine* is put under the sole of the foot. There is a Iaudise disease of the mind, which to all that are troubled with this disease, representeth all things not in their owne, but in a false colour. He
that.

Lib. 2 Intention. 449

that desireth to be recovered, let him begin the cure at his feet, that is, at his affections. Let him bear a mind towards others not peevish, not obdurate, not disdainfull, not odious, not inhumane, not hostile; but rather gentle, courteous, facile, which may passe over all things with a milder interpretation, which hateth the sin, not the sinner, which saith: *His intention may bee otherwise, and better then his action: but has he done amisse? perhaps he hath already repented of his errour.* This is a very excellent kind of mercy, to shew ones selfe benevolent towards another, not so much by giving many things, as by Judging nothing. They that drinke the juyce of *Ophiusa*, an herbe growing in *Aethiope*, imagine that they see Serpents, and I know not what terrible monsters. They that have swallowed the juyce of pride, ambition, envy, or hatred, will carpe at, and condemne all that they shall see or heare, they will admire and extoll themselves onely, being so precious

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precious in their owne conceit, that they doubt not to say with the Pharisee : *I am not as other men.* Luk. 18. 19. A very cruell disease in this respect, that for the most part it despiseth all remedies.

And this is it which Saint paul prelleth so strongly, this same is it, from which hee so earnestly dissuadeth us, crying out ? *Therefore judge not, judge not before the time, until the Lord come, who will bring to light the hidden things of darknes, and will make manifest the counsels of the hearts.* 1 Cor. 4. 5 Why doe yee judge too hastily, the matter is still depending, and lyeth in the Judges hands. Whilst yet every secret counsell of the hearts is locktup in Gods Exchequer, whereinto no man can enter; the day of hearing is not yet, nor the witnessies yet produced, or the Causes pleaded. But let there be a time of giving Judgment, yet this is not at your appointment, but Gods, God *wilbring to light the hidden things of darknes.* In the meane time therefore , tyl the Judge

Among
Gods Re-
cords

Lib. 2 Intention. 45. I

Judge of all things come, forbear your censures. Christ himselfe uttereth the very fame , with a most earnest voyce : *Judge not, and yee shall not be judged; condemne not, and yee shall not be condemned: forgive, and yee shall bee forgiven.* Therefore, Judge not, conster not wrong of doubtfull words and actions , neither aggravate small offences , or make a common speech of faults, although they be certaine, or cast reproches upon good deeds, or say peremptorily of a delinquent that he will never be good, for this vice of judging rashly is most ordinary with Pharisees, which pardon all things in themselves, nothing in others *Judge not,* for whosoever is a curious, severe, unjust censor of other men , shall find such censours also of his owne life, as he hath bin of other mens. *Judge not,* otherwise yee shall undergoe an exact, severe, rigid Judgement in like manner at G O D S. hands. *Judge not,* for God is so full of kindnes, that he is ready to remunerate this very Negative will of yours

yours most liberally ; this shall be your reward , *Thou shall not bee judged.* At the last day of all, the Judge of the world will speake courteously to you, not as Malefactors to be cast into Hell, but as friends to be endowed with Heaven. A certaine Monke asked a question of Ioseph an Abbot, to this purpose : *I pray, good Father, what shall I doe ? I have no almes to bestow ; I endure so many troubles very hardly, what course therefore dost thou perswade mee to take ?* Hereunto Ioseph : If thou be able, saith he, to doe none of these things, doe this at least, and Judge no body, he bath done much, who ever could performe this. (Pelagius e Graeco Libell. 30. n. 51.) But how many are there which will not be able to doe this, although it be very easier ? Against whom Chrysostome being worthily incensed, upon those words of the Lord, (Judge not) discourses in this manner : *If therefore not by one, but by all waies, as I may so say, and by all passages we run and make haste to take possession of Hell fire,*

fire, wee are justly condemned of wrong dealing on both sides alike, not onely for those things which doe seeme to require some labour and stay, whereinto we cast our selves headlong, but also for those which are easie, and have no necessity, nor any allurement, or pleasure in them. For wee are convinced by these small and easie things, that we offend through our owne negligence and idlenes, in those things also which seeme to be full of trouble. For tell me what paines is in that, that thou shouldest not judge another, nor examine other mens faults, nor condemne the neighbour ? Nay rather in examining and searching out other mens offences there is great labour, and exceeding difficulty, to judge of anothers mind. But who that heareth this, will be brought to beleive in any time, that whereas we may keepe the commandement without paines, we strive and take paines that we may break it. If we should offend by idlenes and neglect, they might perhaps be some way excused, which were not able to take paines. But where men take

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take paines to offend, and endeavour, and earnestnes is used, to transgresse the commandement; who is it, that can hope to bee forgotten for this wickednes? For this is to contend againſt him which made the Statute, and to offer violence to his Lawes. Chrys. Tom. 5. *I de compunct. cordis, circa med.* Out of the matter thus debated by Chrysostome, it appeareth howe that rashnes of judging is therefore reckoned among the more hainous sort of sins, because it wilfully over-throwes a Law which is most easie to be obſerved. Who soever hath obtained that onely desire of himselfe, *I will not judge,* hath fulfilled the Law before hand. But if such a licentious humour of Judging doe provoke thee, here I pray the same Chrysostome counſelling thee excellently in these words: *Wilt thou judge; judge thine owne matters. No man accuseth thee, if thou condemne thy ſelfe: but bee accuseth if thou judge not; he accuseth, if thou reprove not thy ſelfe, he accuseth thee of frozen ignorance. Seest thou*

Lib.2 Intention. 455.

'thou any one to be angry, to be in a rage, or to commit any other horribile or unfiting thing? presently alſo doe thou call to mind what thine owne case likewise is, and by this meaneſ thou wilt not ſo much condemne him, and wilt free thy ſelfe from a number of ſins.. If we order our lives in thiſ manner, if we carrie them thiſ, if we condemne our owne ſelves, we ſhall perhaps nor *Lightly* commit many ſins, but ſhall performe many good and excellent matters, if we be mild and sober. Chrys. Hom. 21. fine in Ep. ad Hebr. These things concerning rash judgment, were neceſſarily to be inserted among the rest. And it is in a maner certaine, that how much the leſſe one examineth his own, ſo much the more earnestly he judgeth other mens intention, but to his owne hurt, which for the moft part is ſo much the greater, as it is leſſe felt.

CHAP. 8.

THEATRUM PHILOSOPHICUM

C H A P. VIII.

*What the practise of a Right
Intention is.*

Mathematicians doe account the round Figure most perfect of all, the end and beginning whereof are both the same. The worthiest Actions of men are they, which properly have both one beginning and end, that is God, and his honour. He which doeth invest all his actions with such pure and candid sincerity of heart, never but behaves himself in a deserving manner, and it is very easie for such a man as this to gaine more true happines in one day, then another can in a whole yeare. Truely those things that we offer to God (as Salvian speaketh) are respected not according to the richnes, but the affection. This is it which that Divine said notably : *phil. Bosq. par. 2. Acad. conc. 14. n. 1.* That Christians

All one

Highlyde,
serving

Christians obtaine Heaven not by Verbes; but by Adverbes, seeing it is not so much to be regarded, that the action be good, as that it be well done : and indeed to fast onely, or to pray, and give almes, or to execute any other worthy matter, doth not procure Heaven, but to fast rightly, to pray well, to give almes after a godly sort, to doe all things religiously: there is need of a double portion of Elias Spirit; of two Oxen to carry the Arke, of two young pigeons to make a compleat Sacrifice, that is to say, of a good worke, and a good intention. Furthermore it remaineth to expresse, that which is chiefly to be observed in matters concerning the Soule and salvation, namely that we should not take care so much, by what meanes we may understand wholesome Precepts and commit them to memory, as which way wee may bring the things wee heare to effect, and learne them in that manner, that those which were words, may become deeds, and that wee may

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make actuall prooef of our learning, (Sen. Epist. 20. initio) The Christian Law teacheth to doe, not to say. Now therefore let us dispatch this, and declare how intention is to bee coupled as it ought indeed, with severall actions.

At the happy returne of the Day.

Therefore let us take our beginning at the Morning Spring. Let our first cogitation of all every day have recourse to GOD. Excellently *Laurentius Iustinianus*: Let the first word, saith hee, the first thought, the first desire sound forth the divine praise, and bequeath it selte threunto with a sincere heart. *Laur. Iust. l. de discipl. c. 10.* And if we require words, they may be these, O my most loving God, I devote all the affirs of this day unto thee, for thy honour and glory, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Wee may adde, O good Iesu, I beseech thee by thy passion, preserve mee this

Lib. 2. Intention. 435

this day from all wicked intention. And let the beginning of thy rest be the very same. For we cannot be ignorant without offence, that the Divell is most busie in this first part of the day and night, considering the old Deceiver doth what hee can, that hee may sweetly take up a mans mind betweene sleeping and waking with evill imaginacions, and sowe in him the seeds either of envy, or lust, or impatience, which by this meanes will grow up mightily all the day after. This Orcian Foxe knowes very well, that he hath dispatched halfe his busynesse, when hee beginneth so hand omely. Therefore we must watch as at the entrance of the day, so likewise at the end, for the Divell hath all the night beside at his pleasure, if he make the first part of the night his owne. At these times therefore especially the mind must be armed with chaste cogitations, least the enemy be found to have over come it, before hee was perceived to lay siege to it.

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For every hour.

It is a most profitable exercise indeed, and of great moment, to commend ones selfe every hour to God, and his gracious protection, to thinke upon the end of his life , and so to revive a Right Intention. For which end it will be very convenient, every hour with a fervent affection to repeat the Lords Prayer, or some other sweet ejaculation of holy men exemplified in Divine Scripture. For indeed how can God of his abundant goodnes but grant that man a happy end of his life, which hath desired the same diverse yeares every hour? True it is, G O D , who is no mans Debtor, can most justly deny this, if it be his pleasure, although one had requested the same every hour for a thousand yeares together. But, *Thinke yee of the Lord with a good heart*, or as some read it, *in goodnes*. *Wisd. 1. 1. Your heavenly Father shall give the holy Spirit to them that aske him. Luk. 11. 13. All things, whatsoever we shall*

Lib.2 Intention. 461

shall aske in Prayer, believing, we shall receive. *Mat. 21. 22.* Hetherfore that will obtaine truhappines at the last houre of his life, let him earnestly beg the same of God every hour. To promote this most commodious piety, he shall doe very well, whosoever to that Rightly before shall adjoyn these three short Petitions. *Blessed be God for ever. Have mercy upon me O God, according to thy great compassion. O my Lord, and my God, I offer my selfe unto thee, with respect to thy good pleasure in every thing.* This therefore is to be added, because the study of a good intention is then especially renewed, when a man committeth himselfe all wholly to the pleasure of God. *Lodowicus Blofius* testifieth, Saint Ger-hereunto by inspiration, pronounced these words three hundred threescore and five times together: *Not mine, but thy will bee done, O most loving Iesu. Bios. Monil. spirit. c. 11.* This may be imitated of every man, and that with praise, as the same *Blofius* excellently:

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Patterne
lently: There is, saith he, no better prayer, then for a man to aske, that the good pleasure of G O D may be fulfilled, both in himselfe, and in all others. In *Instit. Spirit.* c. 8. Who so useth no such exercise as this, with him houres and dayes run on, with him weekes and moneths, and yeares passe away, wherein there is seldom any remembrance of God, scarce is God ever thought upon, and but very slenderly, which is not onely an unchristian, and inhumane thing, but also brutish. But if any man would willingly square all his actions by a generall intention, as it were by a rule, this brief forme we give him of the best intention. *O my most gracious God, I entirely desire to conforme my selfe and all that belongs to mee, to thy most holy Will in all thinge.* This one comprehendeth all good intentions whatsoever, nor is there any thing that sooner bringeth a man to true tranquillity and happiness, then in all things to will the same that God willetteth. Whosoever commeth to this perfection, is

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is above all dangers, and in the next place to Heaven.

Before prayer either private, or publicke, examination of Conscience, Communion.

He which is about to pray, let him determine thus in his minde.
1. I will pray, that I may honour, worship, and magnifie God.
2. That I may please God, and offer a gratefull Sacrifice unto him, and so keepe my selfe in his favour.
3. That I may give my God thankes, for his liberall and innumerable benefits towards me.
4. That I shay shew contrition for mine offences.
5. That I may crave such things as are necessary both for body, and soule; strength, health, right understanding of mind, the knowledge of my selfe.
6. That I may obtaine increase of vertue in this life, and of glory in that which is to come.
7. That I may unite my will more and more with the Will of God. He which shall prepare himselfe thus seriously to prayer, shall

IRREGULAR PAGINATION

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Patterne

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He which is about to pray, let him determine thus in his mind.
1. I will pray, that I may honour, worship, and magnifie God.
2. That I may please God, and offer a gratafull Sacrifice unto him, and so keepe my selfe in his favour. 3. That I may give my God thankes, for his liberall and innumerable benefits towards me. 4. That I shay shew contrition for mine offences. 5. That I may crave such things as are necessary both for body, and soule; strength, health, right understanding of mind, the knowledge of my selfe. 6. That I may obtaine increase of vertue in this life, and of glory in that which is to come. 7. That I may unite my will more and more with the Will of God. He which shall prepare himselfe thus seriously to prayer, shall

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Use these
premisses

not pray in vaine. *Blofus* commendeth this short Prayer to be said by a Minister before divine Service, which may very well accord with the devotion of all men. *Lord e-su, for thy honour sake I bumbly desire to obey, and serve thee faithfully, and sincerely to praise thee, without thee I can doe nothing, as ffor me by thy grace.* He that is about to examine his conscience, let him say thus before hand. 1. I will call my conscience to account, that I may learne to know my selfe. 2. That I may obtaine purity of conscience. 3. That I may the more diligently avoid such often relapses into former crimes. 4. That I may continue in favour with God, and thereby have my doings accepted. 5. That by this meanes I may prepare my selfe to make Confession of my sins. *Hee that loveth purenesse of heart, for the grace of his lips, the King shall be his friend.* Prov. 22. 11. *He which is about to confesse his sins, let him advise thus with himselfe.* 1. I stedfastly purpose to lay open my mind fully. 2. I will

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will shew submission by accusing my selfe. 3. I have a longing to returne into favour with God. 4. I would faine be freed from the filthy burden of my sins. 5. I desire to obtaine tranquillity of conscience, and a more fervent spirit in holy duties. He that is about to receive the Sacrament of the *Eucha-*
Lords Supper, let him meditate *ristan* upon these things. 1. I will approach to this heavenly Banquet, that I may stir up the remembrance of the Lords passion within me, as Christ himselfe commanded: *Doe this in remembrance of me.* Luk. 22. 19. 2. That I may bee partaker of so great a Mystery, wherein I firmly believe, that the Body and Bloud of Christ is received verily and indeed of the faithfull. 3. That I may be very nearely knit to my Christ in the bond of love. 4. That I may armie my selfe against all the temptations and treacheries of the Divell. 5. That I may truely become most humble and obedient to God. 6. That I may obtaine all manner of grace, and increase.

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increase of all vertues, especially of humility, patience, and charity.

Before any vertuous Action whatsoever.

He that is about to doe a good turne for another, especially that hath not so well deserved, let him consider thus with himselfe. 1. I will performe this kindnesse O God, for this man, in respect of the singular love which I beare to thee, and that I may imitate thee my Lord to the uttermost of my power, which wast most kind to all, even thine enemies. 2. That I may grow in favour with thee here, and attaine thy promise of glory hereafter. 3. That I may be obedient unto thee, which hast so much commended, and commanded mee to use Charity towards all, even mine enemies. He which is about to give almes, let him make these his ends. 1. I will deale bountifully with the poore, for the greater glory of God, that I may shew my selfe thankefull for all his benefits. 2. That I may doe to others, that which

Lib.2 Intention. 443

which I desire should be done to me, and that I may procure the benefit of the needy, and embrace them with Christian charity.

3. That the most just Judge of the world may have mercy also upon me, forasmuch as hee himselfe hath promised mercy to the mercifull. Moreover it is very expedient to direct one and the same action to God with diverse intentions, for this gives a wonderfull improvement to the love of God. For when the Acts bee multiplied, the habit is increased. But now a Right Intention is the act of love, the acts of love therefore being multiplied, needs must love it selfe be marvellously augmented. Now that we may have more intentions as were in a readines, of all things which we doe for the honour of Almighty God, we will set a patterne underneath, whereunto we may conforme all other actions. Let this be for example. Is there any that would keepe fasting dayes, besides those that are commanded by the Law, now then that he may make this abstinence.

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abstinence from meat the better liked of God, let him use this short prayer before. O my most loving God, I devote this fast unto thee. 1. For thy glory, and the honour of Jesus Christ crucified. 2. So now I have determined to fast for love to thee. 3. And that I may become more acceptable to thee. 4. And may give thee more worthy thankes for thy innumerable benefits towards me. 5. and that I may the sooner obtaine those vertues which are necessary for me in this life. 6. That I may express the greater sorrow for my sins. 7. That I may refraine the immoderate desire of meat and drinke. 8. That I may preserve Chastity besiting my estate, undefiled. 9. That I may follow the steps of my Lord Christ, who fasted, that he might be an example to me. O my God, I offer unto thee this fasting, all my afflictions and miseries, and whatsoever I have suffered or shall suffer hereafter in body or in mind, together with all my doings in every respect, as well thoughts, as words and deeds, to thy honour, through the merits of

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of Christ Jesus my Lord, who liveth and reigneth with thee world without end. Amen. At times of fasting enjoyned by the Church, or our superiors in any publique respect, to those mentioned before, may be added this tenth intention. That I may obey my superiors, and fulfill the Lawes of the Church. This same briefe prayer, with a little alteration, may be used before any other vertuous act ons whatsoever. And that wee may give a speciall instance of this matter: There is some man perhaps, which would exercise an Heroicall act, as they call it, a generous, difficult, painfull act, and approve his chastity to God, let him put forth this brief prayer He shall as it were a Buckler, O most undefiled Jesus, I resolve with thy grace to keepe my chastity inviolable, and to resist all the blandishments of the flesh to the uttermost of my power. 1. That the greater honour may accrue thereby to thy most holy name. 2. That I may please thee more and more, and serve thee the more exactly. 3. That I may

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may enjoy the sweet society of so many holy Virgins, so many other most chaste persons, and of so many most pure Angels, and so prepare my selfe for a more plentifull me-
sure of thy gifis and graces. 4. That I may represe the unbridled motions of lust, and all petulancy of the flesh, and so may avoyd my former offences. 5. That I may obtaine that singular, heavenly, eternall reward promised to all that live chastly. Moreover there is some man, which hath to doe with fretfull, stiffe-necked, refractory people, that therefore he may digest all contumely of words with Christi-
an submission and gentlenes, let him arme himselfe before with these intentions, and oppose these
briefe p ayer. O most mild Iesu, I
utterly detest anger, and all bitter-
nes of words, and desire to deale
gently and favourably with all
men. 1. That I may amplify thy
glory. 2. That I may imitate thee
my Master, which commendest this
in a speciall manner to all thy Di-
sciples : Learne of me, for I am
mecke and lowly in heart. Mar.

11. 29.

Lib. 2. Intention. 447

11. 29. 3. That I may be a good example to all men, may hurt no body, nor provoke any to anger or impatience. 4. That I may preserve tranquillity of mind in my selfe, and with others friendship and peace. 5. That at the last houre of my life I may find thee the more favourable Judge. 6. That I may have thee my Lord for a Surety and Debtor, who hast made thy promise to the lowly. Blessed are the mecke, for they shall inherite the Land. Mat. 5. 4. Namely that blessed land of the living. 7. That I may be advanced to the highest happiness, I will gladly submit my selfe to all men, forasmuch as I know it to be most certaine: He that humbleth himselfe, shall bee exalted. Mat. 23. 12. There is some man, which may have a foward, severe, cruell Master, or Mistris like him, or yet diverse not so much Masters as Kings, or ci-
vill Tyrants in a sort. That therefore hee may endure this proud and even imperious Master with a generous obedience, hee constraineth himselfe to submis-
sion,

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sion, with these intentions : O my God, I bequeath my will unto thee, and determine to yeeld respect to all those unto whom I am obliged, readily, truly, sincerely. 1. That while I serve man obediently, I may doe according to thy will and commandements, for I know by whom it is said to me : *He which beareth you, beareth me, and hee which despiseth you, despiseth me.* Luk. 10. 16. 2. That I may avoyd so many evils ready to fall upon the undutifull and rebellious, for I know that also, who said : *Let every soule be subject to the higher powers, for there is no power but of God. The powers that be, are ordained of God. Therefore he which resisteth resisteth the ordinance of God : and they that resist shall receive to themselves damnation.* Rom. 13. 1, 2. 3. That I may triumph in the victory set before me, for neither am I ignorant of this injunction : *Servants, obey your Masters, with all feare, not onely the good and gentle, but also the froward. For this is thankeworthy,*

Rejoyce
it selfe

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worthy, if a man for conscience toward God endure greate suffring wrongfully. 1. Cor. 2. 18. 4. That I may not swarre from the shote-
st ps of my Lord and Saviour, who for me was made obedient to the death, even the death of the Cross. Philip. 2. 9. 5. That I may enjoy the great reward promised to obedience, for I know how much God esteemeth this one vertue, For obedience is better then sacrifice. 1 King. 15. 22. And an obedient man shal speake for the victory. prov. 21. 28

There is some one moreover which may find the flesh refractory. That therefore he may tame this wild beast, and make it Keepe it come at a call, hee sets upon it a bay with sundry kind of Stratagems. One while he beguileth it of meat, another while hee oppresseth it with thirst, now hee altereth his daintier Diet into courses, then he teacheth it to endure hunger at a Table full of good cheare. One while hee perplexeth it with watchings, another while he vexeth it with labours and studies ; now

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now he wearieith it with trouble. some journeys, (either for the composing of differences, or other pious endeavours for vicinity sake,) and lastly he exposeth it to many other rigorous exercises fitting his condition, to cut off idleness and excess: that all these things may be both pleasing to God, and wholsome for his soule, hee stirreth himselfe up with the industry of these intentions. This mythe of repentence gathered from thy Cross, my good Jesus I present unto thee, this violence I will offer to my selfe. 1. That I may dilate thine honour. 2. That I may encrease thy love toward me. 3. That I may supprese the wicked rebellion of the flesh. 4. That I may condemne and take revenge of my selfe in a pious manner.

For the right enduring of labours, or troubles likewise.

He which is going to worke, or in hand with any busines whatsoever, let him use these considerations. 1. This busines O God I offer

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offer unto thee for thy honour, which I will performe with care, diligently, faithfully, and exactly. 2. That I may sustain my life to be bestowed in thy service. 3. That I may move my selfe to obedience (if the labour be prescribed or commanded) 4. That I may shew charity to others (if the businesse will profit others also.) 5. That I may apply my mind to submission (if the worke be base and ignoble.) 6. That I may learne patience (if the matter be troublesome, difficult, and of uncertaine event.) 7. That with labour I may breake and over-master the flesh, which is prone to sloth and wantonnes. When adversty commeth upon us, when troubles, perplexities, difficulties, afflictions, heavines oppresse us, when any thing happeneth that is grievous & hard to be borne then especially let a Right Intention rouze it selfe. And forasmuch as there is scarce any man but hath an hundred occasions even in one day to exercise his patience, hee must have a most exact care of this,

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this, that all things be borne with such an intention as is fit. You may find a great many, which sustaine the losse both of health, and meanes, and credit, and good name; which are sick, poore, despised, but because they suffer nothing quietly, nothing patiently, nothing but in a stubborne manner, because they beare all things no otherwise, then because they are constrained to beare them, being never but impatient and complaing, therefore they deserve nothing but paines and punishment due to untoward people. For that which God sends unto them for a Medicine, this they turne into poyson. In this case therefore let a right intention doe her endeavour, that what men must needs beare, may be borne with profit and advantage, and a vertue may be made of necessity. As often therefore as things fall out inconvenient and harsh, grievous miserable, troublesome, he which will not be hurt, let him arme himselfe with these intentions. 1. This, whatsoever it be, my God,

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God, I will patiently suffer, that I may conforme my will to thy most holy pleasure, forasmuch as I know certaintly, that this is sent upon me by thee, for my good. 2. This, Lord Iesus, I will willingly endure, for love of thee, and that I may cleave close to thy foot-steps, which have shewed me the way before. 3. I will both receive and suffer all afflictions gladly, that I may bee corrected for my former wicked life, and reape Gods favour, and the reward of glory hereafter. It is the greatest art, to bee able to beare all kind of evils well. And this learned patience is withall the greatest advantage.

Before a man change his state
to the Ministry, or any Ecclesiastical function.

There arose a controversie in times, amongst learned and religious men, what Order of all was the strictest? Some delivered one thing concerning this question, and some another. They concluded that the rigid Brethren of Saint

Rigid
Strict

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Saint Bruno, these of St. Francis his Order, the other that others liv d the most austere life of all. At length one of them when he had heard all their opinions. Sir, by your favour, saith he, let me tell you : that for your learning yee have judged noe amisse, but very ill for your experiance : There is not an Order in all the world of a more strict obligement, then Marriage is : and that he began to confirme by diverse arguments. This man seemeth to have spoken most truely of all, and especially if Matrimony be contracted not with that intention as is fit. He which taketh either Queene Mony, or Lady Beauty, or Madam Nobility for his Wife, involverh himself in a world of miseries, he bring eth himself indeed into Order, but a most cruell one : He marrieth a Wife, but he sellcth his liberty. Thus God useth very often to punish a corrupt intention (experiance speaketh) that hee which sought for pleasures and riches with a perverse intention, should find perpetuall brawling and dissensions.

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sentions. Alas, what misery like to this, then for a man so often to utter this confession against his will. I can neither live with thee, nor without thee. *Nec possum secum vivere, nec sine te.* Such a Marriage as this perplexed with Civill warres, thou maist not unfiely tearme a lively Protrait of Hell, *Where no order but eternall horrour doth inhabit.* Job 10. 22. Ecclesiastes, Looke therefore you that thinke upon Wedlock, that yee undertake it with a very good intention. You must not marry pedigree onely, nor onely beauty, or mony, good and upright manners are to be sought for. But especially we must take heed of that, that the match be not unequall. For this in parity cannot choose but be the Seminary of discord. Before all things the intention of both man and wife ought to be right, that they come not together as *Achab and Jezebel*, but as *Tobias and Sara*, as *Ioachim and Susanna*. For they which take Marriage upon them in that manner, that they shun God from them and from their thoughts, and

and so additt themselves to their owne lust, like to Horse and Mule which have no understanding, the evill spirit hath power over them, Tob. 6. 17. According to Saint Ieroms Translation. Therefore let not a mutuall consent bee plighted in Marriage, before a right intent. Tobias giveth us this brief forme of the same intention: O Lord, thou knowest, that I take a wife not for concupisence, but onely for love of posterity, wherein thy name may be blessed for evermore. Tob. 8. 9. according to St. Ierom. But I turne me unto Clergy men. Here I would have fighes and groanes to speake for me, Alas, I am afraid, least happily there be found some, which come into the Ministry, not that they may obtaine a holy Office, but more liberall maintenance, that they may get all manner of provision, that they may furnish their Kitchin, that they my fill their Coffers, I passe by worse things, which yet a naughty intention is wont to suggest in wrong manner, even then when we are setting

ting upon the honestest courses. It is an old, but just complaint of the Priests. Malachi in Gods stead cryes out: Who is there even among you that would shut the doores for nought? neither doe yee kindle fire upon mine Altar for nought. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your bands. Malach. 1. 10. Even as if he had said, although I would not have the paines of my Ministers to bee without wages wherewith they may maintaine themselves, yet I will not that they execute their Office, especially for so base an end. Let them looke to my service principally, and let them account their owne benefit, for an addition. Hereby it appeareth that it is a deadly offence, to performe Divine Offices, and duties of this sort, chieflly with that intention, that they may not lose their yearly profits and revenews. O Clergy-men (I appeal to you whomsoever an unsound intention puts upon this course) this is to bee quite out of the way to Heaven,

Y and

Tread

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and to offend not in one thing, but in all. If you will needs goe on in this way, yee goe the ready way to Hell, therefore choose another path, or change your naughty intention. To goe this way, and with this mind, is to come to destruction. Whosoever therefore is desirous of a benefice, let him seeke not his owne honour, but Gods with a sincere intention, let him be ready not to sheare or slay the Sheep, but to feed them, let him thinke not upon a better living, but an holier life. Wherefore O Ministers and spirituall men, consider, take heed; the busines of eternall salvation is not to bee undertaken with a blind desire. There can be no holy Guide hereunto, but onely a right, sincere, pure intention. Whosoever commeth to a spirituall Office, or promotion with any other Conduet or companion, then this good intention, must either returne hence to his former state of life, or here certainly he shall perish.

C H A P. 9.

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C H A P. I X.

What the signes of a Right Intention are.

The common People of *Israel* were for a great part rude and churlish, and of such a dull understanding, that they would very hardly beleive, what they did not see with their eyes. That therefore they might behold with their owne eyes most apparantly, what an evill and misguided intention is, it was Gods Will, that the *Manna* which by direction they gathered for the Sabbath, should be preserved whole, fresh, and incorrupted, but that which they gathered against the Law for other dayes also, being either vitiously provident, or wary of taking the same paines againe, it was all presently corrupted, and began to swarne with wormes. Here neither the place, nor the Vessell wherein this heavenly aliment was kept, nor the *Manna* it selfe was in fault, but onely the evill,

Y 2 and

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and naughty intention, refusing to be obedient to the Law.

This God did set before the Israelite's eyes in that manner, as if he had proclaimed from Heaven: Behold yee at length O uncivill people; what the will in man can doe, what it is to be ready to obey or not, what a good or evill intention bringeth forth? these wormes are witnessses of your rebellion, these fruits your head-strong will, and perverse intention produceth. Looke upon these things with your eyes, handle them with your hands yee unbelievers. God dealeth with Christians after so many sermons of his Son, in another manner: he proposeth the signes of a good and evill intention to them also, but more secret ones, and not to be discerned so much with the eyes as with the mind. If a man consider the eyes of the body, he shall find them to be of a very prating disposition, though they cannot speake, for by their prating they continually betray their Master, &asmuch as it is very easie to perceive

Without voice

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perceive health and sicknes, mirth and sorrow, hatred and love by the eyes: the eyes divulge these hidden affections. An Hogge, for his inwards, being most like a man, bewrayeth his sicknes to the beholder by his tongue and eyes. If we should give judgement how sound a mans action is, we must examine his inward eye, the intention: If thine eye be single, thy whole body shal bee full of light. Behold, men learne by the eye, what to pronounce of the whole body. But as it is no cunning to know, that a Disease is perceived Sicknes by the eyes, unlesse it be knowne withall by what signes and symptoms it may be discovered. So it is not sufficient to know that uprightness of life is gathered by the intention, unlesse we know withall what be the signes and tokens of an upright intention, whereof we are now to treat. Therefore that every man may trust himselfe, and beleeve that he goeth the right way, we will reckon up Twelve signes in order whereby it shall be easie for every one to judge of his owne intention. X 3 The

Not easily to be troubled, nor needlessly or hastily to set upon any thing. Their wit is not good, which goe about busynesses with an inconsiderate lightnes, which doe all things with violence, and come not on by degrees, but are fiercely hurried upon matters; they fume, they throw their hands and feet about, they pant for feare, as if there would be no time left to gaine their purposes: they run aboue in a rage, as though they would dispatch all things at first dash. What need is there of this fuming and fretting? Make

Ressia lente, slow hast, my friend. There is need of counsell, not force, as *Quicquid Currit non tenet;* Hee which runs so fiercely at first, quickly gives over: he that travelleth with a gentle, and stayd pace, goes forward still, and is lesse wearied. *Hee that hasteth with his feet, faineth.* prov. 19. 2. That saying of the Ancient must be taken for a rule: *Bee thou a Snaile*

Snaile in thy advice, an Eagle in Sis inconsiliis thy doings. Therefore at the beginning we must walke for the factis Aquila most part pleasantly, untill such Leasurely time as strength encrease by our very going. Wce know the words which are taught in the imitation of Christ: *That a man should not bee importunate in doing.* Imit. Christ. l. 3. c. 30. And let thy actions bee swayed by thee. Hee which is of a sincere intention, even in the most troublesome busynesses, converseth thus in his mind: *God hath committed these busynesses to my care, as he will also give time and grace to accomplish them.* I labour for God and his honour, and I doe what lyeth in my power: *God in his goodnessse will supply the rest.* Therefore as the very Poets instruct: *Permitto Divis cetera. I leave the rest to God.* Horat. l. 1. carm. ad Taliarch.

2. Signe of a Good intention.

In every matter to be so affected as if one should demand, to what purpose are these things? hee should

should answer with all readines,
For the greater glory of GOD.
Why are those things? For this
very end: why the other? for the
very same. As a Traveller being
asked whither he takes his way,
answereth without delay, To *Mogstad*, or *Vienna*, or to *Prague*,
or *Rome*. And if hee understand
himselfe to be never so little out
of his Journey, returneth as soone
as can be into the Kings Highway. He which determineth to
Walke abroad onely for recreati-
on sake, many times carrieth nei-
ther bread; nor mony with him,
for indeed it is not his mind to
turne into any place of repast. But
they which are to goe a long
Journey, take either mony for the
way, or victuals, as men com-
monly use from a Country Town,
and as soone as the belly begins
to grumble, and the empty bulke
to complaine, they draw their
provision out of their Scrip, and
cheare up their barking stomack.
Even so a man of Right Intenti-
on, which never but remembreth
himselfe to be in a Pilgrim state,

when

when he is wearied with travaile,
and begins to seele the troubles of
this life more heavily, presently
renewing a Right Intention with
himselfe: *And for whom doe I*
these things, saith he, *for whom*
doe I labour, *for whom doe I read*
and write, *for whom die I stand*
and run? *Is it not for God?* *doe I*
not endure all these things for Gods
sake? *Therefore bee gone faine*
heart, bee gone wearines; *bee gone*
ease and idlenes, *get thee farre e-*
nough impatience, *bee packing yee*
mischievous compaxions. *If all these*
things be done for God, *as it is*
meet they shold bee done for him
onely, *therefore I will patiently*,
and readily, and willingly both die,
and endure these things every one.
Thus I goe forward, for thee Lord;
all things are both easie and plea-
sant to me, O Lord, for thy sake.
They die otherwise which leade
their lives like a walking for recre-
ation, which carry neither victuals
nor mony with them; they want
both a serious and sincere intention:
filly men, prone to all kind of entise-
ments, whose soule was given them

T.S.

for

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for Salt. Their course of life, is to walke for recreation sake, whither their feete carry them, whither their affections run before. Not so those true Travellers, which have both victuals, and mony, not onely a serious, but also a sincere intention.

3. Signe of a Good intention.

Not to be vexed, nor disturbed in thoughts about doing matters, which may call a man away from prayer, from the care of conscience, from the remembrance of God. He which is of a sincere intention, bende himselfe to this, that he may doe according to his strength and ability. Chrysostome observeth, that he was as much commended of the good man in the Gospell, which received two Talents, as he that received five. Chrys. Hom. 41. in Gen. But thou wylt say perhaps : Why was like honour given to both of them ? Because there was like diligence in both, although about an unlike summe of mony. This falleth out very often, that two employ their gaines

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paines in the same matter, but altogether with unequall effect, one being far exceeded by the other. Yet may it come to passe, that both of them hath gained an equal reward with God howsoever, who respecteth not of what kind the worke is, as from what kinde of endeavour and industry it proceedeth. There be some that excell in strength, or wit, or understanding, and those things which are exceeding hard to others, they doe as it were in sport. Others againe there bee, which either have sorry strength, or an unhappy, grosse, and dull apprehension, these although they sweat, and try all their force, and spend all their endeavour in a busines, yet at length a homely Pitcher comes forth, a worke without all grace and beauty. And whether of these are worthy of the greater reward ? many times those, whose worke as it were too devoid of skill, is despised of all men. Gods Judge- ments are exceeding different from mans. And this may worthily cut off the wings of their pride,

Put in
courage

Crossenes

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pride; which excell in quicknes of wit, or have the graces assisting them in all things; and advance the other, and adde courage to them, seeing it is a thing of no moment to please the eyes of men, but exceeding great to please Gods. Worthily Thomas of Kempis: If God, saith he, were alwaies the very intention of our desire, we shold not be so easily moued for the thwarting of our senses, Kemp. l. 1. c. 14. n. 1.

4. Signe.

After the
finishing
of a work

When a Worke is finished, not to run about, and keepe a fishing after other mens Judgements. There be some which like Stage-players, when they have Acted their parts enquire, How did we please? doth no body applaud us? So these are wont to enquire; What doe great men thinke of me, and my worke? have I given satisfaction, what have I pleased them? why doe they not speake? An evident signe of a corrupt intention. For he which is of a sin-

cere

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cere intention, faith thus with himselfe: I know whom I have beleaved, and I am perswaded that he is able to keepe that which I have committed unto him against that day. 2. Tim. 1. 12. I truely have done what I was able, and that with a sincere mind for the divine honour: whether commendation follow after or not, all is one to me, I know how easie it is for one that is willing in earnest to serve and please God.

There was one that found a jewel-ring of very great worth, which carrying presently to the next Shoemaker: Tell me I pray, quoth he, good Sir, at what price doe you esteeme this Ring with the stome in it? The Cobler, which had more skill in a piece of Leather then in Gold and Jewells: The curious shew, saith he, may perchance make it richly worth three Florens. Which I pray was the veriest foole of these two, whether he that asked the question of such a one, or he that returned such an answer? Surely he that found the Ring in my conceit won the fooles bauble, which carried

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carried a Jewell to bee prized, to a Judge that had no skill at all in Jewells. Deeds performed with a good intention, are Jewells, of an invaluable price: but why doe wee aske mens eares and eyes concerning them? these know lesse how to esteeme of them, then a Cobler of Diamonds; especially seeing the intention, which gaineth worth to the deed, can never bee throughly knowne to any man. A Nut-shell and the Sky, a drop and the Ocean, a little stone and the whole earth, admit of no reasonable comparison one with the other: much lesse that which is done with a good intention, suffers it selfe to bee compared with that which is done with an evill one. And how then can eyes be Judges in this case? why doe wee foolishly contend before them about the dignity of our Pearles? It is God onely which knowes how to value them, we must leave all to his judgement, to his we must stand. By men vertues and vices are esteemed for the most part not according to desert, but popular conceit. In this kind there is no end of errour.

S. Signe.

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S. Signe.

¶ Not to be troubled or daunted at the crosse event of any matter or busynesse, seeing at whom our intention must aime, respecteth not so much what is effected, as in what sort, with what intention, with what diligence any thing is done. That great Apostle James, as they report, gained no more in all Spaine to the Christian faith, then eight Persons, so returning as it were after a fruitlesse Journey to Hierusalem, hee laid downe his head under Herods sword. Was not God ready to give the same reward to James, as he did to other the Apostles, which converted Kings and whole Kingdomes to Christs Religion? The same in every respect, and peradventure greater. For God did not give him charge what he should effect, but what he should doe. The Seed was to be sowne by the Apostle, the increase of the seed was in Gods hands. This a man of an upright intention throughly considereth, that it is

Was be-headed

Bebble

Peoples fancy

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his part to labour; and Gods w^t prosper the worke. Therefore when his Art faileth him, when nothing goes forward, when any thing turneth to his ruine, when his hope is utterly voyd, hee is scarce a whit troubled, for this faith he, is not in my power, but Gods. I have done what I was able, what I ought, what was fitting. Did the matter fall out contrary? this is the condition of humane things. And this is very necessary to be knowne, for it is not unusuall, that even the greatest paines may faile of their gaines, and any worthy labouer whatsoever may be to no purpose. Shall a man therefore be tormented in mind? by no meanes. If he be of a good intention, he will commit both faire and foule events, to Gods disposing, not distrusting the divine providence. Christ himselfe in the last fourre yeares of his life, how many did he win by his most divine Sermons? you shall number not verry many. The Apostles turned farre more to the true religion.

In

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In like manner he which enterpri-seth nothing but with an holy intention, although he be sensible of his wants in many things, althoough he find many pravities and imperfections in himselfe, yet he doth not presently loose his courage, he is not astonished, he is not daunted, but as much as his owne misery deppresseth him, so much the mercy of God liftesth him up; neither doe things wind so ill at any time, that they are able to change his good intention. In prosperity and adversity his heart is all one, that is alwaies bent upright to God. All other things bee treadeth like the Clouds under his feet, hee scis his mind like the Firmament against all casualties and incursions of fortune; hee beholderth all things with a contented and chearefull eye. His mind is alwaies equall, and such as goes on in a pleasant course, and continues in a quiet state. Therefore hee commeth to that passe, as to obtaine that great and God-like disposition, Not to be shaken. No evill shall happen to the just: or as some read it: Whatsoever can happen to the just,

just, shall not trouble him.
Prov. 12. 21.

6. Signe.

At the accomplishment of any thing, to shun vaine glory, and all Phantastical conceits. Who is he, and wee will praise him, which never applaudes himselfe privately, which esteemeth not highly of his owne labour, which heareth not from his owne mouth, well, bravely, excellently, who could have done better? But this is nothing else then to make bas-kets whole weekes, and when all is done, to throw the worke in the fire. They were vaine in their imaginations, and their foolish heart is darkned. Rom. 1. 21. There bee some which praise their owne things onely, other peoples they condemne, and passe over with silence; they receive their owne praises with open mouth, even at the hands of the unskilfull, other mens they entertaine with a de-jected looke, brow, eyes, and when they cannot disprove them, yet

Sacrifice to
Vulcan

yet they never like them. These people not borne for God, but onely for their owne credit doe hide mighty mountaines of pride under a modest brow. Nor does this pinching praise of other mens vertues proceed from any thing else, then from a mind greedy of their owne honour; hee which feareth that his owne commendations will be impayred by anothers, is very wary that nothing slip from him, wherein another deservesto be commended: hec haterh equals in the raigne of glory. *Annaeus Seneca* here giving a touch to the purpose: Keepe that yet in mind, saith he, which I told thee a little before: It is no matter at all, how many know thy up-rightnes. Hee which would have his vertues to bee made a common talke, laboureth not for vertue, but glory. Wilt thou not be just without glory? but beleeve me thou oughtest to be just sometimes with infamy. And theo, if thou be wise, an ill report well gotten, is pleasi g. Opinion Sen. Epist. 113. fine. The Patriarch Jacob upon his death Bed: *Mala opinio bene arsa dolebas.*

Dan,

Take no-
tice of

Dan, saith he, shall be a Serpent by the way, an Adler in the path, that biteth the Horse heelles, so that his Rider shall fall backwards. Genes. 49. 17. The *Adler*, being a Serpent of no great body, hideth himselfe in the Sand, that he may bite the Horse heelles which passeth that way, to make him cast his Rider in a furious fit. The Divell most like an *Adler*, whilst wee goe in the narrower path of vertue, covers himselfe in the dust of humane praise, that he may sting the Horse heelle, that is, a right intention, and so overthrow it under a colour of vaine glory. He which is of a good intention doth most warily avoyd this *Adler*, and in every place continually cryeth out: *Not unto us O Lord, not unto us; but to thy name give the praise.* Psal. 115. 1. To God onely be glory: the Lord of Hosts, he is the King of glory.

7. *Signe.*
Not to have the least touch of envy. He which studieth onely for the honour of God, little regardeth

gardeth, although he have equalls or yet superiours in skill and knowledge. He desirereth that no thing should bee performed by

Arts and Sciences

him onely, nor doth hee ever wish, not to bee excelled of another: he never enviyeth one that stands above him; that which is great in others, he debaseth not, that his owne things may be extolled. Moses gave us a most worthy example of this point. There came a young man to stir up his anger against others, for he accused them of strange Prophecy-

Rare

ing. The Divine Scripture relateth the matter thus: *And there ran a young man, and told Moses, and said, Eldad and Medad doe Prophesie in the Camp. And Joshua the Son of Nun, the servant of Moses answered, and said: My Lord Moses forbid them. And Moses said unto him, Enviest thou for my sake? would God all the Lords people were Prophets, and that the Lord would put his Spirre upon them.* Numb. 11. 27. Ec. It falleth out in Princes Courts, that an Embassadours, or any other

duty

duty is to be executed, and per-
chance one is chosen thereunto
who was least of all thought up-
on, he is left, who supposed that
he should be chosen before all
men. Here he affeth a great mat-
ter, which can abstaine from en-
vy. The same commeth to passe
among Clergy men: there are di-
verse Offices among them, of
governing, of teaching, of Preach-
ing, of looking to this or that. In
this case he is to bee esteemed a
man of great vertue, and a very
good intention, which can behold
another governing, teaching,
Preaching, looking to this or
that, with as much content as
himselfe. But sometimes another
disposition betrayeth it selfe.
How often doth it happen that
we would a mans poverty should
be releaved, but of our selves,
(because we would have both the
wealth and the credit;) that con-
science should be taught, but of
our selves; that vice should bee
corrected, but of our selves; that
Confessions in some cases should
bee received, but of our selves;
that

that these or those should be salu-
ted in all humble sort, but of no
body else then our selves; that
Sermons should bee preached to
the people, but not by others,
when we distrust not that wee
can performe it as well our selves
or better. How few be the Mo-
ses at this day which will cry out
in earnest, *Would God all the
Lords people were Prophets?* That
all were his faithfull Embassadors,
*That all were fit to Governe, to
teach, to Preach;* would God it
were so. After the same manner
when some are more abundantly
praised for their industry, for
wit, for fidelity, for learning, for
other endowments of Nature, of
mind and understanding, if a
man can heare these praises with
indifferent eares, and not have
the least touch of envy within
him, beleieve me, he also performes
a great matter. But whosoever is
of a good intention will say heartily
to all these things, *Would to
God there were a thousand such,* I
envy not these nor the other. *Would
to God, my Master had as many*
praises,

praise-worthy Servants like thi
as he desireth; I will discharge wh
lyerh in me wrib a faithfull ende
vour, I will suffer my selfe to bee
celled by thior that men withoute a
vie. These good words are com
mon, and better then these. The
fellow is not so trusty and dil
gent as he is beleaved to be: The
same man in troth hath no gre
learning: Hee is one of no syc
great worth, as he is supposed.
This is to teare other mens pra
ses with an envious tooth, and
then at length to admire himself
for a brave fellow, when he hath
all men in poore estimation besid
himselfe. All which things are
quite contrary to a good inten
tion. But O Envy, O mischievous
beast! how many Courts, how
many, I may almost say, Religi
ous Houses dost thou either over
throw or infect? O envy alwaies
the greatest enemy to other mens
good! Hence is that wearinesse,
and tossing of a mind that never
lyes still, and sorrowfull and sickle
enduring of any rest. From thence
commeth heaviness, and repining,

and

and hatred against other mens
proceedings, and a thousand per
turbations of a wavering breath:
from thence commeth that dispo
sition of men detesting their owne
quietnes, and complaining that
they have nothing to doe: that o
thers are promoted to honourable
functions, and they neglected. A
mind left to its owne swinge, and
not sufficient for it selfe, beates
upon these things. And who is
there, which if he have done any
thing worthily, and the honour
of the deed redound also to ano
ther, will not presently utter with
indignation: *I made these Verses,* Hoc ego vixi
and another carried away the graue. seculor: fecit,
Others triumph in my victories, tulit alter
and I am led like a Captive. honore: But to
be delighted with other mens
harmes, is not the pleasure of a
man, but of the Devill. To bee
vexed at other mens happiness, is
an eternall misery. Theic not ri
volets, but whole stremes of
emulation and envy, doe flow
from the fountaine of a naugh
ty intention, before a Right In
tention they are dried up.

Z

R. Signe.

To be able to make no account, of mens judgements, this is one of the greatest and most necessary Arts that can be. He will never be a man, whosoever hath not learned exactly to performe this. This all wise men will cry out unto us upon every side, that the Judgements of men are not to be feared. It is below the dignity of a Christian to be tost hither and thither with the Judgements of men, and a mighty mischiefe indeed, to hang upon other mens opinions, as it were by a thread. For what felicity is there so moderate, which can avoyd hard censures? It is a caveat of the Ancient: *If thou wile bee blessed, thinke upon this first of all, to make no account, and to bee made no account of. Thou art not yet happy, if the multitude have not yet disdeigned thee.* But far more excellently Thomas of Kempis: *Rejoyce thou thy heart, saith he, firmly in the Lord, and feare not the judgement of men, as long as thine owne*

consci-

Meane

conscience assureth thee to be godly and innocent. A good and blessed thing it is to suffer in that manner, Kemp. l. 3. de imitat. c. 37. n. 21. If thou be praised thou art never the holier, and if thou be dispraised thou art never the worser. What thou art, thou art; neither canst thou bee tearmed greater, than thou art by the witnessse of God. If thou considerest what thou art in thy selfe inwardly, thou wilt not care what men speake of thee: man regardeth the deeds, but God weigheth the intentions. He which is of a sincere intention, therefore dreadeth not these Judges. 1. Because he findeth very well how grievously they may be deceived in many things, and learneth this even from himselfe, who was so often deceived in judgeing others. 2. He knoweth that nothing commeth unto him by these Judgements, and nothing is taken away. Such every man is, as he is in Gods eyes, and no more. Truely no more, although men lade him with commendations. 3. Because he hath

Z. 2.

bis

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his conscience for a witnes, that he dealeth with a sincere purpose.
4. He knoweth that no body ever can please all men, neither Peter, nor Paul, nor Christ himselfe.
5. He knoweth likewise, that it is exceeding great vertue to be able to digest their Judgements with Christian magnanimity, which Paul of Tarsus could doe indeed, who although he were made all things to all men, yet hee freely cryed out: *But with me, it is a very small thing to bee judged of you, or of mans judgement.* (1Cor. 4. 3.) 6. Because God in time to come will Judge these Judgements, by a certaine Rule most exactly. These things whereas a man of a good intention throughly understandeth, hee easily contemneth the Judgements of men, as it were the barking of little Dogs, and never careth what he may seeme to others, but what he may seeme to God and himselfe.

9 Signes.

In all things which doe please the flesh, to be very temperate and

Procelled

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and continent, but if otherwise, it is a sure token in a manner, that a man is too precious and deare to himselfe. Selfe-love is most plaine-dealing, and most subtle withall. When selfe-love gets the upper hand, it careth a jot neither for God nor man, it hath no consideration at all either of Heaven, or Hell. It draweth all things with a favourable interpretation to it selfe. It looketh ever most diligently to its owne profit, pardoneth and pampereth it selfe freely in all things, but especially it loveth ease and daintiness, these two bits, it cafeth both to Body and Soule, like a poysened sop. It breeds all curious conceits, that it may win the mind, it inviteth to all kind of pleasure, that it may captivate the body, and hath a speciall care of this, that nothing troublesome or distastfull may offend so good a friend. But it is a most true speech of St. Gregory, and with him of all good men: *Even as when the body is at ease, the spirite waxeth fecke, so when that is troubled, the spirite waxeth*

X 3 maxeth

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waxeth strong. And as content doth nourish the flesh, so perturbations doe raise up the soule. For shee is fed with delights, and this is quickned with sorowes. Greg. Tom. 2. is 3. Psal. pœnit. The spirit waxeth feeble, when the flesh is at rest : for as the flesh is nourished with pleasures, so the soule with paines. If any man therefore incline his mind to ease and delicacy, he giveth signe enoughe of himself that he hath an impure intention, wherewith he regardeth not the honour of God, but his owne advantage, as a Maid Servant which helpeth a

Hireth her Baker to worke for white bread.
selfe to

Such a one as this, as soone as he feeleth any trouble, draweth backe his hand, and returneth to his pleasure againe, and chooseth rather to lye like a beast in his idle commodity, then to make way through valorous attempts to a better estate ; or if at any time he put forth his hand to difficult matters, he extendeth his endeavour no farther, then whither the desire of honour, and his owne

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owne reputation enforceth him. Bernard deciphering such a man as this, who lyeth hid under a religious garbe : He is couragious saith he, in all things that concerne himselfe, but a very Drone in things that concerne others ; hee watcheth in his Bed, but sleepeth in the open Assembly. Even so selfe-philautia love is most couragious in all things that concerne it selfe, and goes cheerefully about to procure, whatsoever she conceiveth fit for her owne tuse. In this case a man of a good intention most earnestly restraineth himselfe, and continually repeats that lesson, Looke Sceke not after thy selfe, but God.

not

10. Signe-

To do any thing with as good a will in private as in publicke, and to labour as diligently out of other mens sight, as if the eyes of all men were cast upon him, nor yet to stand upon the number of them that heare him, looke upon him, praise him. There be some that shew teares to make a shew,

Y 4

and

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and keepe their eyes dry, as often as they want one to looke on. There be some which labour tooth and nayle, as long as they are beheld, take away their witenesses and Spectators, to labour in secret will please them no longer. Seneca very worthily counselling a man that loves the open world too well, and desires to be gazed upon : There is no reason, saith he, why the glory of making thy self knowne, should bring thee forth, to the end thou maist discourse or dispute before people. Therefore, sayest thou, for whose sake have I learned these thingz? Thou hast no reason to feare, least thou shouldest lose thy labour, if thou hast learned them onely for thine owne sake. But to shew I have not learned for mine owne sake onely at this present, I will relate unto thee three excellent sayings which I have met with very neare the same purpose (Observe them I pray , especially you, whose whole desire is, to bee seene and heard of a great many. Observe the same) Democritus saith : One man is to me instead of

the

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the People, and the people instead of *Vnus vbi*
one man. Well likewise he, who so pro populo
ever it was, who when hee was de-est, et popula-
manded, to what purpose hee used *pra vno*
so much diligence about that skill
which should come to the knowledge
of very few : Enough for me, saith
he, are a few, enough is one, e-
nough is none. Worthy this in
the third place : Epicurus when on
a time he wrote to one of his owne
Sect : These, quoth he, I not to
many, but to thee ; for we are a
Theatre great enough for one an-
other. These things my *Lucilius*,
are to be taken to heart, that thou
mayst learne to despise that plea-
sure , which commeth from the
approbation of a multitude. Senec.
Epist. 7. at the end. So many of
us may say : One Angel! to me,
my conscience onely, God alone
is instead of a City, instead of a
Kingdome, instead of the whole As much
World, instead of the eyes and
eares of all men. It is enough to
me, if a few, enough if one, e-
nough if none know, what I
have hitherto both done and en-
dured. So every Christian unto

Z. 5

Christ.

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Christ. We are a Theatre wide enough one for the other. O Christ, thou art a most spacious Theatre to me of Obedience, of Love, of Patience, and of all virtues: I am a Theatre to thee of a world of misery, and almost all kind of vices. This is a sincere intention which laboureth onely for the eyes of God, and endureth all things for the same; mens eyes it regardeth alike, whether they looke on, or off.

II. *Signe.*

Not to be put out of heart with praises, nor deterred from good proceedings by others in a world of respects. It is well knowne what answer *Bernard* verily fitly retorted upon the Divell. The Divell had praised him exceedingly, and how excellently dost thou this, how admirably! when hee was nothing moved, the crafty Foxe turned his stile, and, to what purpose at all is this that thou dost, how foolishly, and booy unhandsomely goest thou about.

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about all things? leave off for shame, thou buildest Houses for flyes. Hereunto the holy man made this answer onely: I began not for thy pleasure, neither will I give over for thy pleasure. (*The Acts of St. Bernard.* The use of this saying, *St. Ignatius* declareth. *I. Exercit. de. dignosc. Scrup.*) This briefe forme of speaking a good intention useth: I began not that I might be praised, neither will I give over when I am discommended. But thou maist say perhaps: if a Master, or Mistris, or any body else, for whose sake a man takes paines, and of whom the wcrke deserueth to be well accepted and approved, and yet he maketh apparant shew that it very much disliketh him, who wquid not take that grievously? Truely a man of a pure intention will not take it grievously, but will reason thus with himselfe: I have done what I was able, and that with a very good meaning, but that I have not given satisfaction to this man or the other, I interpret it to be no great damage, so

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so long as God and I be friends ; here unlesse I much mistake my selfe, I am not blame-worthy. For a man to hope to please all men, is most idle hope. Shall I therefore be ready to hang my selfe, because I am not commended, because I have displeased ? I began not for these trifles, for these I will not make an end. God is to me both the reward of my labour, and my praise , and all things. Thus a good intention discourseth. And he truely enjoyeth great tranquillity of heart , who careth neither for praises, nor reproaches. Happy is hee which deserveith this report, Thou carest not for any man, for thou regardest not the persons of men. Mat. 23. 16. It is an old saying and a true : Despite , Suspition, and Respect overthrow the world. It is no part of honesty so to respect others, as to forget thy selfe : Be yee harmelasse as Doves. Mat. 20. 16. Lot's wife cast back her eyes upon Sodome and the fire that rained downe, and so perished. Stephen wrining away his countenance from

*Defectus,
juspicio, &
regettus
evertitur or-
bem.*

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from the stony Haile looked up to Stones Christ, and so ended in a most throwne godly manner. It is the saying of as thick as Christ: *What is that to thee? follow Haile thou me. Joh. 21. 22.* Whether others blame, or commend thee, what is that to thee ? Looke upwards to Christ, follow him. Despise the reproaches of others with a right intention. It is no fault to be dispraised, but to doe things worthy of dispraise.

12. *Signe.*

To be ever ready prepared for all assayes. Philip 3. King of spaine did commonly use this Motto. *Ad utramque. Against both.* Or, For all assayes. which a Lyon did expresse, who in his right Paw held a Crosse and an Olive branch , and a Souldiers Speare in his left. A man of a good mind a d intention , is so provided against both, that he maketh almost no difference betweene adversity and prosperity, wealth and poverty, honour and contempt, favour and neglect of himself, health and sicknes, long life .

*Embleme
Poesie
Present.*

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Readily

life and short: It is all one to set a man as this, to lead his life in riches, or in want, in sickness, soundnes, in a smiling or frowning fortune; he is indifferent towards all these things, as it shall please God to dispose from above. He looketh after God; whether he come to God by this way or that, is no matter to him, so he come to him. He that doth anything so preparedly, there is a doubt but he doth it willingly. He belongeth to *Mathematicians*: a discourse of numbers, lines, dimensions, and circles, but whether they draw their Mathematicall figures in paper, or wood, or lead, or silver, or else in the sand, they sticke not upon that, where as all their Disputation is employed about abstracted quantity, as they earne it. So, as many as doe give their mind in earnest unto vertue, are bent upon God and his honour with their whole intention: if now it be as expedient for them to attaine to this marke, as well by adversity, as prosperity, by sicknesse, as by health,

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health, by penury, as by abundance, they make no question in the world, being contented with their lot, and prepared for both, every way tractable; for so they take all things that happen in good part: there is none of these but saith even an hundred times in oneday: *My heart is ready O God, my harte is ready.* Psal. 57. 8. and 108. 1. *I will freely goe on whither thy pleasure is.* But if all kind of adversity, if poverty, ignominy, sorrow, can shew me a shorter and safer way to God, then prosperity, then riches, honour, pleasure, here they are throughly resolved before riches, honour, pleasures, to embrace poverty, ignominy, sorrow with open armes, and not to complaine at all of the difficulty of the way, seeing it leadeth to such a joyfull state of life, and that eternall life. Whosoever is come to this understanding of matters, hath a full perswasion, that all things which are in the World, are governed by God in the fittest manner; he knoweth that all these things which wee sigh at, which

so.,

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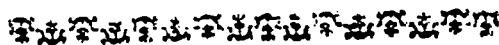
Sinne

so much trouble us, are tributes of Nature, from which wee are neither to hope, nor to aske for immunitie, whereas these things do not happen, but are Decreed. And indeed by this meanes a man in a right intention doth ascend to that height, that hee beginneth now to wish, or hope for nothing, to desire nothing, to feare nothing but God, and wickednes, him the chiefeſt good, that as the greatest of all evills. If we ſhould cast an account of all these ſignes, the totall ſumme will bee this.

1. To ſet upon nothing turbiently.
2. To be lead with a continuall love to a good intention.
3. Not to be ſolicitous about the affaires of the world.
4. After things are done to take no care what other men thinke.
5. Not to bee troubled for the unhappy event of a matter.
6. By all meanes to avoyd vaine glory.
7. To keepe himſelfe free from envy.
8. To know how to conuincie the Iudgements of men.
9. To bee very temperate in all things that are pleasing to the flesh.

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fleſh. 10. Not to ſue for the open World, not for Spectators or Auditors. 11. Not to bee ſeduced led away with opinions, nor dejected with diſpraises. 12. Touching every ſtate of life, to be indifferent and prepared for all affaires. Truly God is loving unto Israell, even unto ſuch as are of a cleane heart. Psal. 73. 1. Such as labour onely for this one thing, that they may find theſe ſignes of ſalvation within them.



C H A P. X.

The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light. Mat. 6. 22.

The Ancient were of opinion that the principall beauty of man is in the eyes, forasmuch as in theſe the comelines of face hath Looke taken up her chiefe ſeat. For althoſh the Symmetry or due proportion of the whole countenance be required to forme, yet there is

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no part in the face; whereby the his Actions with goodnes. And mind and the affections thered how this stands in it selfe, vve doe shine so clearely, as through will endeavour to shew in some the eyes. Surely by these glass briefe conclusions following, such Besides the heart appeares, theyes suite with the consent of Di- are the interpreters of inward devines about this matter. 1. Of fires, as *Quintilian* eloquently, every good worke acceptable to *O quam bene quicquid volunt imi-* God there are three conditions, *tantur oculi!* O how well do the 1. That malice be absent. 2. That eyes imitate what they will: Grace be present. 3. That a right whereupon old Poets in their intention be not wanting. If any praises of the beauty of Godde one of these bee deficient, it is a ses began at the eyes. *Homo* worke without desert, neither hath his gray-eyed *Minerva*, his gratafull to God nor profitable to black-eyed *Luxo*, and his rolling men. As concerning the first con- ceyed *Muses*. This opinion of the dition, it excludes all works in re- Ancient, that the fairest in man is speck of themselves, or the Object in his eyes, is most certaine of all, (as they say) evill. Such are luxu- if we shall speake of the inward ry, envy, anger, and the like. We Pulchritude of man. *Si oculus tuus* can never call that good Cloth, *simplex fuerit, totum corpus luci* which hath nere a good thread in dum erit. If thine eye be singe, thy it. The next condition of a good whole body shall be full of light, worke is, That the Author there- These eyes doe procure man ad. of be in favour with God, which mired beauty, they make him all is the foundation of all worthy faire. By the eye the intention of Offices : as long as a man is the man is signified, as is to be seen enemy of God, so long hee does by the drift of our Saviours Dis not that which is pleasing unto course : If a man have a good him. *Caius* offering was not ac- meaning, it seasons all the rest of cepted, because sinne lay at the his doore.

doore. And *Sauls* Sacrifice reward, so that fountaine of all
merit the Divine favour bēc not
rejected because he wanted or absent. So by dyning, by supping,
dience which is better then Sac by sleeping and the like, our most
fice. And the third condition pountifull God would have us
a good intent, for even as the amongst other things enabled to
five foolish Virgins that slept we attaine Heaven, when as whether
not to be admitted by the Spou we ate or drinke, or whatsoever
without Oyle, so neither o we doe, we doe it to his glory.
workes are approved of G O For in such an Action as these,
without a right intention. W hōle three things which I said
knocke at Heaven with vā meet together. 1. Malice is ab-
wishes, if the Oyle of a good sent; for to eat, to drinke, to
tention be wanting unto us. Sleep and the like have no evill of
shne eye be evill, thy w hōle i themselves. 2. Grace is present,
shall be full of darknes. Mat. 6. 13 for this we admit. 3. A Right In-

2. Conclusion. All indifferent intention is not wanting.
workes a Right Intention mast. The third Conclusion is this :
through Gods grace capable e 2. An evill intention doeth so vi-
eternal life. Indifferent work tiate every Action, although the
are those, which of themselves mōst excellent, that it makes it
neither good nor evill, such of no worth at all. What can a
the necessary Offices of the bo man attempt more generous, then
and life, as to eat and drinke, to cast himselfe alive into the
write, to walke, to caint, to sleep James ? yet if the grace of God
to labour, to sell, to traffike, and a right intention be wanting,
the like. For all these have m this enterprise hath no vertue, no
thing beyond the power of N praise. Most remarkably St Paul.
ture. But if a good intention be Cor. 13. 3. And though I beslow
joyned with them, they put on all my goods to feed the poore, and
new dignity, and win an eternal though
reward.

though I give my body to be burnt, good things ill (saith he) is evill, and have not charity, it profiteth nothing. 2. An evill intent makes every indifferent wrong whatsoever presently evill. For a bad intention corrupteth even with her contagion, how more those that be scarce good. A wicked intention is a most contagious plague ; whatsoever breathes upon it kills. Wherefore to doe or speake any thing that thou maist be esteemed or praised hath no good in it, because very fountaine is naught. a Riche smelling of vaine glory, to buy, to sell, to exercise a Art, onely that thou mayest be rich ; so to take meat and drinke to enjoy rest, to give ones selfe discourse, to play, to sport, one because it is pleasant and delighfull, is of no value, and to be rejected. 3. An evill intention mixed with an evill action is worse than all, and a faire booty for Divell. Iudore. l. 3. Sent. 6. otherwise then to deceive the fine. *Bonu male ut malum, sicut fine.* These actions can never be in male uti permissum est, To be reckoned amongst venitiosus Offices.

ces. And this also is pronounced out of the Schooles of Divinity Every worke availeable to eternall life must of necessity have something supernaturall, which acquires by a right intention to God. The Divine Leaves doth much commend the sacred Building of Solomon : That there was nothing in the Temple, which was not covered with Gold. *Reah the whole Altar of the Oracle he overlaid with Gold.* 3. King. 6. 2. Our cogitations, our speeches, or deeds must be so clad with the gold of a good intention, that there may be nothing in the mind, nothing in the mouth, nothing in the hand which partakes not of the nobility of this Gold. pray yee, say, what is the body without the soule? it hath no sense, nor forme, nor motion, but is a miserable Trunke. What is a Tree without a roote? What a House without her foundation and building? such is an Action without a Right Intention.

g. Conclusion. A man of a sincere intention in all things remains

maines one and the same immutable, unshaken, and which one would wonder at, never erreth to his owne or anothers hurt. Solomon affirms this. *Prov. 12. 21.* *There shall no evill happen to the just: but the wicked shall bee filled with mischiefe.* Those accidents of life cannot bee avoyded, but that sometimes we shall bee merry, sometimes sorry, sometimes cheerefull, sometimes dumpish, sensible now of these, now of those alterations, but (as Thomas of Kempis speaks. *Imit. Christi. l. 3. c. 33. n. 1.*) *A wise man and well instructed in spirit standeth over these muttable things, not attending so much what he feeleth in himselfe, or on what part the wind of instability bloweth, but that the whole drift of his mind may make forward to the right and best end.* For so he shal continue one and the same, immovable, when the immediately eye of his intention being single, it keepes a right course through so straighc many various chances unto God. It is the part of folly and very slender wit, to measure things ca-

A a shen

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ther by casuall y of fortune, then
reason. It falls out on a sudden
that diverse winds struggle one
against another, but if the East
or West wind bee highest, fair
weather and cleare daies hold on.
So in a man of a sincere intention,
diverse affections doe strive
among themselves. But hee, th
single eye of his intention bein
immediately directed to God, pas
ses safe and sound through most
contrary events, and by how
much his intent is more pure, by
so much more constant is hee a
mids all stormes, nor suffers him
selfe to be drawne away from
himselfe, never but throughly con
tenteth with whatsoever it please
God to send. So he yeildeth al
things to change but his mind
even as if one weareth a Head
peece to day, a Hat to morrow
the day following handles his
Spade, not long after his Pen, and
now layeth himself to sleep on straw
anon upon a Feathers. So changeth
his Clothes, or his Bed, not the
cheare of his brow or mind. Such
is a man of a sincere intention
alwaies

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alwaies like himselfe in this one
ly respect : hee composeith all
things to Gods greater glory : I
say not, hee feeleth not aduersity,
but over-comes it ; that's the part
of marble, this of a man. If thou
intendest and sekest no other thing
(saith the same Thomas of Kem
pis Imit. Ch 2. 4. 1.) then the
pleasure of God, and the profit of
thy Neighbour, thou shalt enjoy inward
freedome. If thy heart were
right, then every creature shold be
a Looking-glass of life to thee, and
a Booke of holy instruction. I add
before, that he can never goe astray,
who verily is of a right intention,
who lookes with a single eye, be
cause all things worke together
for the best to them that love
God, Rom. 8. 28. And how can
he erre at any time from truth and
goodnes, which in all things that
he doth, most g'adly embraceth God
in his intention, the very truth and
goodnesse ? I know the wiest men
that offend in many things. I
know there is no man so circumf^c
but his diligence sometimes judgeth
him, none so mature, whose judge
A. a 2
ment

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ment mishap drives not upon some untimely fact. None so fearefull of offences, which falls not into them, whilst he shuns them. So Seneca, lib. 3. de Ira, c. 14. But these politike errors (so we may term them) prove many times a caurion and document to the party mistaking, nor lesse good to others. Those three wise men out of the East wen in an errore, when they turned aside to Herod that most capitall enemy of the new King, yet because their intention was most right, this errore was a benefit as well to themselves, as to all Christians. It was better so to erre, that many might unlearn their owne errors. No oftner will a good meaning manslip (to speake in a politique way) otherwise then to his owne and other mens advantage. If thine eye bee single, thy whole body shall be full of light. All things worke together for the best to them that love God.

6. Conclusion. The greatest enemy of a Right Intention, is the desire of humans praise, and the father hereof Self-love, never but wickedly witty. We men subtle
in

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in our owne affaires, are most like to Catts, a Catt howsoever shee tumbles from an high place lights upon her feet, and falls at last to stand. So in what manner soever God dealeth with us, whatsoever he threateneth, whatsoever he promiseth, we likewise fall back to our own selves, and stand uponnaughty feet, and evill affections. *Blandimenta carnis haec nostra sunt fulcimenta.* The blandishments of the flesh, these are our props, upon these pillars we insit. What is sweet, what pleasing, what delightfull to the flesh, this is most greedily sought of us. It is most truely said of one. Kemp. I. 3.
In many things the eye of a pure intention is dimme, for wee presently looke backe upon some uncleane thing which comes in our way. Yea very seldom is there found any one wholly free from the blemish of his own inquisition. So the Ievves heretofore came into Bethany to Martha and Mary, not for Iesus sake onely, but that they might see Lazarus who was raised from the dead. Joh. 12. 9. The eye of the mind is therefore to be cleared, that it

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may be simple and right, and lifted up beyond all occurrences unto God. Whatsoever the matter be, if any enquire why thou doest so, thou wilt returne no other answer then this: *Because it so pleasereth me, because it delighteth and is Honey to me, because it agrees with my stomake, fit my meat; I am fad with it, my desire waiteth upon it, it is my pleasure, and such like.* In this manner wee alwaies favouring our selves give order for our meales, thus we speake to have our clothes made, thus wee fashion our Houses, thus wee affect Titles, thus we doe all things with a pleasing indulgence and gentle affection towards our selves. Yea we play the parte of Catts to a haire. *Illud feluum feciciter imitamus.* They are scarce ever so farre transported from home, but they know how to returne home againe: So wee though wee make a discession from our selves for a while by a right intention, yet shortly wee come backe to our selves, and those profits, delights, gaines, and whatso-

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whatsoever wee account of, wee secke with the same industry as before. No otherwise doe wee jumpe into the Proverb used by St. James then Hypocrites, *The Dog is turned to his vomit againe, and the Sow that was washed, to her wallowing in the mire.* Jam 2. 22. When all things deceiue us, we hold that fast in our teeth, so it pleasereth me. and so, many times are we evill to our minds sake. But a faithfull man who can finde? Prov. 20. 6. which never seeketh himselfe, but G O D in all things.

7. Conclusion. To lift up himselfe alwaies with a right intention to God, to beare all things with a contented mind, to aime at the will and honour of God in all things, is Heaven out of heaven, or a heaven on earth, and that royll Banqueting-house of eternall blisse, wherein we drinke healths of the highest good. Augustine. *Whatsoever G O D gives thee otherwise (saith he) is lesse then himselfe : Ceteris non gratis, ut aliquid ab eo accipias : gratis sole,*

Lib.5. Rom

A a 4 83

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et ipsum accipies. Quod enim dulium
a Deo premium, quam Deus ipse?
Thou servest him not freely, to re-
ceive something of him; serve him
freely, and thou shalt receive him.
For what sweeter reward from
God, then God himselfe? Does
not the most munificent God deale
very lovingly with us, which thus
invites us to his service? By how
much greater wages thou askest, the
dearer servant thou art to me; but
thou canst aske no more then my
selfe, the chiefeſt good; this very
thing I will not deny thee, if so be
thou dispose thy actions hereunto.
How sweetly would it allay our de-
ſires, if one would promise us five
pieces of Gold for every houre, ſo
that every houre twice or thrice
one would confeſſe in earnest, that
what he doſes, he doſes it merely for
the goldſake. O ye Christians, doe
we then at length perceive thiſ?
every houre may we earne not five
pieces of gold, but the chiefeſt, but
all, but infinite good, ſo that what
we doe every houre, we refer to the
honour of the highest good, but with
one onely briefe cogitation of thiſ
ſort.

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ſort. My God, I doe thiſ for thy ho-
nour, Lord for thee all things. Whilſt
wee follow the warfare of thiſ life,
we must continually cry, For the
Lord, & for Gedeon. Iudg. 7. 18.
To God, and his divine glory. To
God, and his heavenly Will. So
much briefly for your quicke diſcer-
ning of a ſingle eye, or Right Inten-
tion in 9. concluſions going before.
Now a word or two to men of all
ſorts, for the better influx or draw-
ing light into the body thereby.

CHAP. XI.

An Exhortation to the Clergy, to
Courtiers, to all ſorts of people, for
the exerciſing of a Right Intention.

To the Clergy.

Whereas a Right Intention is
the Rule of all humane Acti-
ons whaiſever, there is nothing
more to be taken heed of, then
that it be not thrust awry. For it
falleth out for the moſt part, that
the more delicate a thing is, ſo
much the ſooner it is infected; the
more tender, ſo much the more
easily hurt; the more excellent, ſo

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much the more grievously impugned. A Right intention when she is in her perfect kind is most delicate every way, most tender, and excellent, hereupon shee is so quickly infested, so easily hurt, and so grievously impugned. Religion indeed her selfe teacheth them that waite upon her charge to perform all things with right intention, but alas how easilly and prone a thing it is to goe out of the right way, and nothing for the most part asketh less trouble then to deceiue ones selfe. In this case let no man trust his habit, but let him search deeper into himself, and look to his intention with most vigilant eyes. There is nothing more usuall with the Stygian Lyon, then to cover his terrible maine with a holy garment. There be 3. things of a lurking disposition, saith Bernard, un lawfull dealing, a deceitfull intention, & unchast affection. *Bern. inser.*
b e v. Serm. 2. Although thou avoydest unlawfull dealing, and unchast affection, thou canst not so easily beware of a deceitfull intention, which knowes hoy

to convey it selfe at a thousand doores into the closest recepiacles of the heart. And mark I beseech you, with what encroaching policy a false intention wandereth all about. What is more commendable in a religious man, then to be alwaies in action, and to be exercised one while in teaching the ignorant, an other while in comforting such as are troubled in mind, sometimes in making Sermons, then in admonishing the sick. But with what secret malignity doth a wrong intention insinuate it selfe into these very actions that are most religious. For oftentimes we desire nothing more then to bee doing, but not so much that wee may doe, as that wee may rouse our selves a little. We desire to become publicke, not that wee may profit many, but b e c use wee have not learned how to be privat. We seek for diverse imployments, not that we may avoid idlenes but that we may come into peoples knowledg. It is not onely a prouisal, but also a religious thing to preach, but to measure all the fruit of a Sermon not .

not by the endeavour, but the event, to despise a small number of hearers, or such as are poore, simple, and rusticall, to let fly their endeavours at more eminent chaires though not in apparent pursuit, yet to make way thereunto by secret courses, and to discourse of those things in the Pulpit, which are more for admiration then instruction, which may make the auditors more learned, not more hol-ly, is a plain argument of a corrupt intention. Of the same kind it is; to disdaine to visit meane people, or at least-wise not to be foready, as when there is occasion to visit men and women of high degree. It tends to the same purpose, to teach in the Schooles not without pompe and lofty straines, to shew himself excellent in Sciences, to looke big upon others as it were out of a Chaire of Estate, to set all their care upon this, that none or very few may carry the victory & praise away from them: moreover to take most things in hand rashly, lightly, and unadvisedly, & to doe almost all things for applause, nor

to think any musick sweeter, then to heare, this is that most eloquent Rhetorician, this is that great Preacher, that acute philosopher, that profoundly learned Divine. O yee that wait upon Religion, O Ministers of God, this is to sell most transcendent wares at a very low rate, nay to cast them into the fire. Observe you whose manners Chrysostome deploreth in these very words: *So now likewise it is grown common in the Church: The fire devoureth all things. We seeke for honour of men, and are enflamed with the love of glory. We have let goe God, and are become the servants of honor. We can no longer reprehend those that are governed by us, when wee our selves also are taken with the same disease, we want physick likewise our selves whom God hath appointed to cure others. But what hope of recovery is there now left, when they themselves that are Physicians, doe want other mens helpe.* Chrys. Hom. 10. in Ep. ad. Ephes. Moses twice dissolved the Rock into a fountaine, and commanded whole streams to issue out of the hard flint, by the stroke of his

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his *Scipio*, but he did not please the Divine Power in his fact at bo^t times. And what caused the difference? for in both places there was a mighty Miracle, in both places struck the Rock at Gods command in both places he wounded the stony rocke so that rivers gushed out. The reason of the difference was this. In that first Miracle, whil^t *Moses* laid his Rod upon the rocke he fastened his eyes most intentive on God. For God promised, sayin^r: *I will stand there before thee, upon this Rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink.* Exod. 17. 5. But in the second Miracle, this self same *Moses* had his eyes fixed, not upon God onely, but upon the people of *Israel*. For, Hear now, saith he, *gee Rebells and unbelievers, must we fetch you water out of this rocke?* *Moses* did not plai in this, as before. The Lord was incensed against him and *Aaron*, sayⁱng: *Because yee beleaved me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the Land, which*

Lib. 21 Intentions. 563

I have given them. Numb. 20. 10. ¶ 12. So much it concerneth, when we doe any thing, whether we turne our countenance towards God, or any other way. Omen of the Church, you indeed doe smite the rock with a Rod, when yee weare out your bodies, with fasting, watching, and other religious exercises, but unless yee fixe your eyes upon God with continuall attention, you doe not please. Ingratefull, vaine are all Services, which a Right Intention commends not. Therefore whil^t your hand is upon the worke, let your eye be settled upon God. It was the custom in the Greeke Church heretofore, that when bread was brought to the Altar to be consecrated in the presence of the Congregation, he that Ministered at the Altar went up into the Pulpit and admonished the people in these words. *Sicut a Sancte, Let holy things bee holily performed.* By this hee signified, that they should goe about an holy matter with a full desire of holines. So God in times past commanded: *That which is just, shal^t thou follow justly:* or as wee read it: *That which is altogether just shal^t*

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Shalt thou follow, that thou maist live.
Deut. 16. 20. The same course is to be kept in all other actions, that which is good may be executed likewise with a good intention, which is excellent, with an excellent intention also. Let every Ecclesiastical person throughly aime even this in all actions whatsoever, that holy things may bee holily performed, and that he himselfe alio maiestate the most holy King, and say: *I have set the Lord alwaies before me.* Psal. 16. 9.

To Courtiers.

Torment If punishment did make a Martyr and not the cause, I might scarce doubt to speake unto many that follow the Court, as unto most holy Martyrs. Many things are to be endured of religious persons, yet often times no lesse of Courtiers, to whom a certaine spirituall man said very well, Yee see our crosses, but yee see not our annointings. But now our discourse is of the miseries of Courtiers, we may change the note, and sing: *We see their annointings, but we doe not so well see their Crosses.* They have diverse kinds of Oyniments from

Lib. 2 *Intention. 565*

from Pleasure, but they have no lesse diverse kinds of vexation from one cause or other, and oftentimes such as can receive little helpe by those oyntments and unctions. How great is that one torment alone, to be troubled with his owne, or the envy of other men! it is a mighty croſſe, as well to be an Agent, as a Patient in this kind. Chryſtome beſtoweth her Titles upon envy, when hee calleth her the Devilles weapon, the root of murder, unworthy of all pardon and excuse, the onely hurther of her ſelf, and the envious mans punishment, and mother of all mischief. They ſay that envy is bred and brought up in Princes Courts, I know not whether I may not ſay alſo that ſhe waxeth old there. This is a grievous mischief, and eaſily findeth no remedy, because there is hardly none but it diſpifeth. Nor doth the plague of envy alone, which is almost incurable, affiſt many in Princes Courts. Other things alſo are not wanting, which can be no better overcome, then by paient enduring. It was the famous ſpeech of him, which grew old in the ſervice of Kings. When one asked him how he came to the grace of old age, a very

very rare thing in Court? By ^{to} ij, whatsoever paines is bestowed in king injuries, i. a. he and returnin the service of Kings, surely God re-thankes. Sec. c. L. 2. de. Ira. c. 33 payeth them with a reward most fit For the injuries of great men are for such, which corrupt all their m-
be borne not only patiently, but with a naughty intention. There
a cheerefull countenance. It is may be some that serve unely the eyes and
tims so necessary to vindicate an in eares of Princes, so they fill the one, or
jury, that there is need not so much take up the other, this is all that they
to confess it. Therefore although god desire: they are little troubled about
Fortune, golden Fortune, may seem the directing of a right intention con-
to have taken her way into Principality to God. As they despise not
Courts, with all her mighty Tr in the favour of God, so truly they nei-
yet unless patience likewise be called either sue for it, nor doe they live any
to company, there is no felicity of altogetherwise, then if they said plain-
contenuance in Princes Courts. Every, Who will give us mony from
in the fairest palaces and Castles Heaven? The golden hands of Kings
Kings, there is need of patience, alde stiffe our pu:ses; let him expect
that often, and many times such as gold n shewe:s from heaven that will
more then people commonly use. If we receive thu wealthy raine out of
want the art of suffering here, in the Court. The favour of Kings is
will be a world of complaints on these mens greatest felicity, and then
sides. Scarce any will confess, that at length they account themselves
hath full satisfaction given him; blessed, when they have Princes eyes
will beleue that he is sufficiently in most propitious and favourable unto
lued at his own rate; all will say, in them. God I say, is ready to deale with
hoped for greater matters, or obtain these people, according as they have
lese then their deserts. The most deserved of him, sometimes all things
veraigne Antidote against all th fall out otherwise with them then
mischies is a Right intention Will they hoped, they begin to displease
one this vanity of vanities, all is van those very eyes, to which they were
must

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most devoted, and find them now more so open and courteous, as in time past. Here they make Heaven on earth ring with complaints, that nothing is repayed worthy of their service, that they deserved better, and the helpe of man be wanting, that God will be the revenger of their wrong. And why now, O good sirs, doe yee all God to take your parts? yee wait upon the Princes eyes, not the Lord. All the intention of your labours intend to the Court, not to Heaven. Dye now without shame hope for assistance from Heaven which yee never sought; for helpe from God, whom yee never served. Where are the Gods whom yee trusted, which did eat fat of your Sacrifices, and drank the wine of your drink offerings? I them rise up and helpe you, and your protection in time of need. Deut. 32.37. This is a very fit reme for them, that have wrested a right intention which they did owe to God only, awry upon men. At length being most justly forsaken of men and God, they are left to themselves for desolation. So great a matter it is to alienate right intention, which we all owe.

G.

Lib. 2 Intention. 569

God, by wicked consernage into the slavery of men: So great a matter it is, carelessly to turn away the intent of all their paines unto mens eyes, from Gods. You therefore, whosoever follow Princes Courts, I desire you, as yee tender your own safety, that you would be of this mind at least wise, namely not to cast away your paines, for indeed nothing is more profitable, then to procure your own profit in this manner. Let vertue please you, and before all things a right intention, not because it delighteth, but let it therefore delight you, because it is pleasing. You must perform the least and greatest matters by the advise of right intention. The manner of doing is oftentimes more acceptable to God, then the deed it self, although never so excellent. Even as meat daintily seasoned is sweeter sometimes then other which is far dearer, if it be seasoned ill. What more base then Davids vyle dancing before the Ark? and yet the affection & worthy intent therein was wonderfull pleasing. That cannot displease God, which proceedeth from a right intention. A right intention.

Serveth all
things on
Gods Score

intention can sweetly salve many sores of Princes Courts, if it be embrased. There be found in Prince Courts, besides those that we speake of not a few, which though they carrie smiling countenances, yet they are heavy in heart, and lawes givevin with whom there is no cause but serveth to complain of, troubled people, & never but repining, for whom a shower of Gold would not bee enough to stop their mouths. An unhappy kind of men, whom nothing pleaueth, but what they doe themselves, to whom whatsoever is given is lesse then they desired or looke for. O heavy soules ! but all long for you selves, that which ye complain of the Court, the same is found every where else. Therefore think often with your selves, that there is no felicity so good, wherof we may not complain in some kind. But whosoever is of a right intentione all things, is contented with himselfe and his owne conscience for a wenes, with the witnessnes of God in Heaven. He calleth God the debtor of all things, which are not answerable to his deservings. There be
the

chers in Princes Courts, not much unlike those before, whom it delighteth not to doe well, but to be scene to have done well : which being aduised to glory, doe put on a stately shew upon all that they doe, which is boasting & vaine gloriouse worke to the eyes or ears of Princes, caring for a right intention the least of all things. As some fruits are pleasant to the eye, not to the tast, and as some jewells of a darker colour, doe sometimes receive a lustre like to the best, from the rare workmanship and Gold which is put about them, so their services make a faire shew by the borrowed raiess of glazing policy. Of these men Gregory truly : *When they come to set themselves forth to other mens eyes, they condigne that which they doe.* Greg. l. 8. mor. c. 30. Most idle are these mens labours, and directly none, because they are destitute of a right intention. But if they will not bee weaned in vaine, let them mixe a right intention with all their actions, and learn to pluck off all proud shew from their duty, let them learn to doe much, and to speake very little of

of themselves. But there are other also that follow the Court, who forasmuch as their greatest care is how to obtain grace and favour, do stand in feare continually, that the dignity may turne up herheels, and pleasures chang countenance and be gone. These men leade an Hazardous life, alwaies out of quiet and quaking, and at every little blast dreading of dangers, one care turmoyleth them after another, who if they would settle their mind with a right intention, they might live without this feare and trembling, relying upon God, and not the favours of men.

Moreover what shall we think of them, which can least of all endure that which they doethemselves, this is to envy and strive to surpass others. It seemeth an intolerable thing to them, when they are shot by other mens envy, but they quietly passe over their owne envy to others with a favourable conceit of themselves. Wee have already given Sentence against these before. He a right intentions enemy, whosoever is such a friend to envy. But why do ye take so much paines to mischiefe even

every one himself? This is the way of unskilfull men, which while they purpose to strike their enemy, turne back the weapon & run themselves through. No body enviieth another never so little, but he hurteth himself very much.

Scorn envy with thy heart: it scapes his head, At whom it aimes, & strikes the owner dead. Or Hurt where it was bred

Endeavour therefore, whosoever thou art, to macerate thy adversaries with thy patience, and well doing; so thou overcomest them. Thou knowest how well Phaeton uscd his Chariot, or Icarus his wings. If thou wilt needs advance thy self above others, thou must fall. Nor yet are there some wanting in Princes Courts, whom the bewitching custome of bodily pleasures, and forgetfulness of piety as a superfluous thing, doe bring to that strange place that they onely are in estimation with themselves, they looke downe upon others as it were from on high, and make nothing of them in comparison of themselves; they oppresse their underlings, and can endure not so much as the shadow of an ini-

jury. But vertue is so gracious, that the very wicked have this quality, to like that which is good. Which of them is there that would not see me an upright dealer? that in the midst of wickednes and injurious courses, affecteth not an opiniou of goodnes? that casteth not some shew of honesty, upon those things which he doth most unjustly? and would seem likewise to have bestowed a good turne upon them, whcm hee hath hurt. And therefore they take it well to have thankes given by those, whom they afflicted; and faint themselves honest and liberall, because they never meane to be good indeed. But a right intention will teach these very men, (if they will be ruled at all) to looke upon the course of their life, and to contemplate the variable condition of fortune, they shall learne not to be for-
getfull of mans fraile estate, nor
bee putt up with too much trust in them selves to uselgentenes towards their inferiours, reverence to their betters, to cast off those kind of careles and hatetull manners, to doe all things without stubbornnes in that manner,

Too good
an opinion
of

manner, that there shall be no diffi-
culty in hearing, no delay in answ-
ering, and they, when need is, shall be
ready to goe about all things that
are to be done, with quietnes. And
a Right Intention teacheth that
moreover. If he be weaker that did
thee wrong, spare him; if mightier,
hold thy peace, and carry thy for-
tune, whatsoever it be, in a reverent
ma[n]er. Thou knowest what was
wilye spoken: whilst I was in an
high st[ate], I was never but in an ho-
rible dread. *Sen. Thyest. Act. 3.*

*A mighty fortune wants not mighty feare,
Nor glorious state from danger goeth free:
What ere is high, long staies not in that
sheare,
But will by envy, or time ruind be. (Apollod.*

Trust not too much unto thy self,
nay even nothing at all, who-
ever thou art,

*And carefully pluck in the Soller
Of that, whic[h] with thy mind provales. Pro-of-
riue m...
mor, con-
traire n...
trus. Ovid.*

The end of an aspiring life hath
usually bin, to fall. Let him which
feareth a fall take a right intention lib.3. Trist.
for his Guide, hee whic[h] wanteth
this, profiteth neither him selfe, nor
others,

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others. He bestoweth not a kindness, which doth good with an evill mind. He seeketh his owne ruine, which graceth not his actions with an upright end: hee laboureth in vaine, which aimeth not at God in his labour. Of all Servants he is the most wretched, that wanteth a right intention. Sowe not therefore O Lord Palatines, O what Courtiers soever yee bee, Sowe not among chorres (*Jerem. 4. 3.*) Mixe not so much basenes with your deserts, as to defraud them of an heavenly reward. Perform I beseech you, not for ambition, nor for fame, or outward sight, whatsoever the conditions of your charge lead you unto; and whatsoever in conclusion commeth to be undergone, undergoe not for favour and affection, not for mony and riches, not for ostentation and glory, but for God, to whom no man ever approved himself otherwise, then by a right intention.

To all Estates of men.

Dingenes seemes to me to have spoken excellently, who sayd: *That men secke with greatest diligence after*

Lib. 2 Intention. 577

ter those things which belong to life, but those things which conduce to good living, they neglect and nothing esteeme. Stob. Ser. 2 Even so it is, we all take this course, to doe our own busines, but how well, or with what intent we doe it, few there are which use a serious mind about that. O Christians, not onely what we doe, but with what mind we doe it, is of exceeding moment. Hereupon that Apocalypticall Angel St. Iohn against the Prelate of the Church of *Sardis.* Revel 3. 2. was commanded thus grievously to complaine. *I know (saith he) thy workes, how thou hast a name that thou liuest, and art dead For I have not found thy workes perfect before God.* The workes of this Bishop did indeed seeme compleat and rare unto men, but they were not such before God, which lookes upon the inward meaning of man, therefore they are accused as altogether empty and vaine, for they tooke their aime amisse. And even for this cause is the same Elder of the Church of *Sardis* pronounced dead, though by others he were reckoned among

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the living. O how great a number of such dead men, is to be beleaved, live in the world. Which have a name that they live, and yet are dead, whose workes indeed may seeme perfect, but because they bee destitute of a Right Intention, are altogether fruitlesse, and like a pipe Nut, very night, and meere darknes inwrap all things, wheresoever the light of a right intention shines not. No body without this eye is faire, none with it foule. *Lucerna corporis tui est oculus tuus, The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evill, thy whole body shall bee full of darkness.* We have said before: To doe well onely that thou maist escape Hell, is the part of a Slave; to obtaine Heaven, the part of a greedy Merchant: to please God, this alone the part of a loving Sonne. *A good man out of the good treasure of his heart, bringeth forth good things, and an evill man out of the evill treasure of his heart, bringeth forth evill things.* Mat. 12. 35. The drift of the thoughts is verily the treasure of

Lib.2 *Intention.* 579

of the heart. *It is the intention saith St. Austine, lib. 2. de Serm. Dom. c. 21. whereby we doe, whatsoever we doe, which if it bee pure and upright, considering that which is to be considered, all our workes which wee worke according to that, must needs be good.* In which respect, it skilleth not so much what we give, what we doe, or what we endure, as with what mind, and intent. For vertue consisteth not in that which is given, which is done, or endured, but in the very mind and intention of the Giver, Doer, or Sufferer. Wherein wee must weigh (saith Greg. l. 1. in Ezech. Hom. 4.) that every good which is done bee lifted up by a Right Intention to heavenly ends. It is the intention which extolls small matters, illustrates poore, but debaseth such as are great, and had in reputation, even as she her selfe is right or wrong. The things which are desired have neither nature, nor of good, nor of evill: The matter is, whether the intention drawes them, for this gives things their forme. All vertues fall to the ground with-

B b 4

out

Slight

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out a Right intention, which is the life of vertues, and source of all deserving actions. St Bernard upon those words of the Lord / *But when thou fastest, annoynce thine head and wash thy face* / By this saith hee, that he bids thee wash thy face, he instructeth us to keepe a right meaning: because as the beauty of the body is in the face, so the grace of the Soules operation consisteth wholly in the intention. *Bernard.* in *Sextent.* The heavenly King commending his Spouse for her height, *This thy Nature, saith he, is like to a Palme Tree.* *Cant. 7. 7.* In this Encomium doerh hee most fitly decipher the uprightness of a good intention, which advanceth her selfe alwaies constant and directly towards God, which is proper to the Palme Tree, namely to shew her branches upward, and to be eminent amongst Trees. The Spouse is praised, least thee should be of an ingratefull mind replyes, All manner of fruits both new and old I have laid up for thee, O my Beloved. I yeeld my selfe, and all mine to thy most holy Will Wholly

Lib. 2. *Intention.* 581

I doe consecrate my selfe to thy honour. Mine eyes shut to all other things, I onely open to thee. To thee alone I lift them up. Yea all my member, I apply to thy service onely. Furthermore howe our members are to bee employed in Gods service, notably St. Chrysostome: He made, saith hee, thine eye for thee, offer thine eye to his use, not to the Divells. But howe shal thou offer thine eye to him? if seeing his Creatures thou shal glorie him, and withdraw thy sight from the lookes of women He made thee hinds, keepe these for thy selfe, not for the D.uell, exercising and stretching them forth not to theft and covetousnes, but to his command and pleasure, as also to continual prayer, and to helpe such as haue need. He made thee eares; lend these to him, not to obscene Tales, to lascivious Songs; but let all thy meditation be in the Law of the most H. gh. He made thy mouth, let this doe none of these things which are displeasing to him, but sing Psalms, & Hymnes; and spirituall Odes. He made thee
B b 5 feet,

feet, not to run to mischiefe, but to such things as be good. Hee made thy belly , not that thou shouldest bu:st it with meates , but play the Philosopher. He gave us clothes to put on, not for vaine ostentation, or to weare much gold, and Christ be starved for cold. Hee gave thee house, mony, and crop, not to posseſſe them alone , but to bestow upon other , and especially the poore. *Chrysost. in moral. Hom. 10.*
et 11. All these things doeth a right intention teach , which elevates all humane actions to God, and hath nothing corrupt in her, alwaies of a good conscience, infatigable , exposed to all men , for never are all things shut up in that manner , but there is a place left for good intention. Never is a right intention vexed, nor hatefull to her selfe, nor changes a jot, because it ever followes the best, onely God, onely good. Thither therefore it ascendeth , from whence no force can plucke it , where there is no entrance, neither for grieve, nor hope, nor feare. Not yet for any ghyng, which may loose the embracemens

bracemens of the chieffest good. A right intention beareth, whatsoever adversity happeneth, not onely patient, but willing, and joyfull, and confesseth every difficulty of times to be the law of Nature. A right intention is the best lauce for the worst fortune that can be. And as a good Soldier dreads not his wounds, numbers his scarres, and runneth through with weapons , loves the Generall to his death, for whom he falls : so a Right Intention takes that old precept for a Rule, Follow God. And cleaves to God alwaies with all her strength : refuseth nothing at any time to bee done for Gods sake. Most willingly embraceth the sharpest troubles for God, judgeth it the greatest liberty to obey God in all things ; accounts it the sweetest clause of felicity to dye for G O D. By this meanes a right intention is never without gaines, whithersoever she moves her selfe never so lightly she is on the getting side. Shee assayes nothing in vaine, she depends not upon the event of things, all things fall out to her wiſh, nor can ſhe any y

any way be hindred. And although she be not yet in her Kingdome, yet she knowes her selfe to be borne to a Kingdome, and that an heavenly one. Most quick sighted is a Right Intencion, yea she is all eye, but that which remanes can inwardly fixe upon God. Whosoever therefore you are of a right intention, imagine that God saith to you, what is there, wherein you that have bin pleased with the truth, can complaine of me? others match at seeming goods, and carry away vaine minds, as deceived with a die me after long sleep. These are adorned with gold, with silver, and tisskewe, within have no good, These whom yee looke upon for happy, if yee shal see them not where they appare, but where they lyde hid, are wretches, beastly, Trimm'd filthy, being outwardly painted in the manner of their walls. Not so-hd and sound felicity is this, shallow it is, and thin indeed. Whiles therefore they may stand, or vaunt themselves at pleasure, they make a faire shew and coosen; when any thing happeneth that disturbs and

detects,

detects, then appeareth how much grosse and very filth a false brightness covered. To you I have given sure and enduring riches, by how much more you shall turne and wind then, so much better and greater shall they bee. To you I have granted, to contemne fearefull things, to scorne desirable things, you glitter not outwardly: your goods meet you within. Your happiness is, not to want happiness. But many things fall out grievous, fearefull, hard to bee endured; because by those I would not withdraw you from your owne good. I have armed your minds against all those things. Beate up stoutly, and renew in your selves a Right Intencion daily, like the fire of the continuall Sacrifice. Therefore, O Christians, in you, and in your pleasure it lies, to erre never or ever; whether you will bee deserving seldom or alwayes. No man suffers the want of a right intention, but he that will, forasmuch as the first and greatest part thereof is To be Willing. Whosoever sincerely desirereth all things for God,

he

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he studieth all vertues in a Compendium. For as of all other vertues, so of this the whole Benefit returnes unto the soule.

CHAP. XII.

The conclusion of those things which have beeene spoken of a Right Intencion.

Take heed to thy selfe : or bee circumspect in all things : was very fitly spoken to *Tobit* and *Timothy*, for vertues preservation. It sets open the doore to all vices, not *To take heed to ones selfe*, to be seldome at home, not to bee his owne man, to let the mind run whither it list, to meddle with many matters, to send the desires a gadding, to thinke upon nothing before hand, to labour in frivolous things, or such as belong not to us; so doe much and nothing, to looke upon all things with a distempred mind and roving eyes. A single eye is most commendable.

Cyrus the mighty King of Persia, as Zenophon storith, although hee held

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held *Tigranes* King of Armenia whom he vanquished in Battell, together with his Wife in captive Bands, yet he would not be forgetfull of humanity, but wisely remembred that himselfe also was a man. When therefore he had deeply weighed and considered with himselfe the variable fortune of Princes, he admitted those two royall Consorts, not onely into conference with him, but also to his

Table, he like a man of entertainment, and Master of the Feast, being diversely pleasant while they were at their cheere, and merry notwithstanding without laughter. At length to try the mind of his Guests : *Tell me, I pray thee Tigranes, saith he, what price wilt thou give mee to redeeme thy Wife?* To whom *Tigranes* readily : *Beleeve me, I would give my Kingdome for a ransom, if thy fortune had not envied me the same.* Now whereas I am destitute of a Kingdome, I will freely lay downe my Head for her deliverance. *Cyrus* being wonderfully delighted with such sincere love, did willingly descend to a pitifull affection, and yeelded Descended
into a deep
and weighty
consideration
of &c.

*Upon a
compassion
affection*

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yeelded them both their liberties againe together with their State, Tigranes now restored to himselfe and his Kingdome, shortly after asked his Wife, what she thought of the wisedome and magnanimity, what of the beauty of Cyrus? Whereto the discreet Queene: O my deare Husband, quoth shee, i cast mine eyes not upon Cyrus, but upon him, which proffered to redeeme my liberty with the losse of his life, him alone did I behold, whist wee liued among the Persians. A most prudent saying: That the eyes doe of right belong to him, to whom thou canst not deny thy life.

Wherfore especially, good Christian, Take heed to thy selfe, and deny him not thine eyes, to whom thou owest even thy life. Thou knowest that thou art not thine owne, thou understandest who gave thee thy life by dying for thee: and why shall not thine eye, thine intention goe after this thy Deliverer onely? Thou liwest in vaine, unlesse thou spend thy time especially in the contemplation of him. For by this onely meanes thou

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art present with thy selfe, when thou makest this convoy to thy Maker and Saviour. Alas how often are we from home, and depart out of our selves? Who almost is so happy as to possesse himself? Observe me an angry man, and thou shalt heare how he confesseth freely, that hee is not his owne man by reason of vexation, for he hath nothing lesse at command then himselfe, and his passion. Looke upon a man given to fleschly desires; he hath lost his eyes and understanding in anothers countenance: he is not himselfe, hee hath nothing to doe with a single eye. Take notice of a covetous man, hee is never in his right mind, Many hath stole it away from him. And who can say, that an envious man is his owne master? he never hath an eye to himselfe, but to those whose destruction hee studieth. Behold a gluttonous man, hee is of a sottish disposition, he is wholly buried in good cheare, or cups. All vices whatsoever, all errors have this for their beginning, Not to take heed, to be scarce ever in his owne presence. *Hoc se quisque modo fugit* --- *Lucret. l. 3.* In this manner every one

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Drivenas
last to most
frivolous
complaints

one runs away from himselfe. Thus also an impatient man quite departeth from himselfe, leaveth altogether out of himselfe, and hereby is made the subject of most deplorable follies. He which retaineth any part of himselfe and a sound understanding, enters into this private dispute : *What doe I ? I shall not alter my estate from worse to better by playing the foole. If I have endured any hurt, it will increase by timeliness ; if I should goe about to do any, I am attended with an headstrong minister, Fury. Whatsoever shall take in hand, I shall sooner bring to an ill end by this giddiness, than can well set upon it, and there is no other gaine to bee expected thereof, but sudden and unprofitable reparation.* To speake the truth, that whin a mans naile is on a bay'e, the ver same is impatience in every action. H which would have his affliction to be exasperated, let him take it impatiently. Why therefore doe I not leav off railing, and keep in my complaint I bark but to the wind, to no end and purpose, but that as many as shall heare me, may throw stones at me, like

a Dog.

Lib. 2 Intention. 591

* Dog. Therefore I will take heed to myselfe, and that state which I should confound by outrageous dealing, I will restore by patient bearing. Tranquillity will supply, what fury would bereave me of. Thucydides said truly, That there are two things very contrary to a right mind, Rashnes, and anger. For that cause see that thou be able to moderate anger, and let not every distast transport to rash words. This is the expostulation of a man that departs not out of himselfe, this single eye beholdeth far more, then those eyes that are manifold. But even as those before, so he that is heedless and hasty in giving counsell, or passing sentence, unlesse he put himselfe continually in mind of that : *attende tibi :* or, Take heed to thy selfe, such over-hasty and hot determinations, doe not unlawfully draw great repentance after them. There be some which rush out with such fiercenes upon the execution of things, that they seeme to have plaid their parts, before they knew what they were about, which doe not goe upon busynesses, but run

head-

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headlong as if a man were enforced out of his house by a sudden fire, which spreads and consume all round about it. All these men counsell is as it were in the midde of flames. They know not how to deliberate, and will not so much as the domestick Senate of their owne heart into consultation. To have done is with them to have delib-
erated; and to have finished the matter, is as much as to have weighed it before hand. They pro-
ceed not to thynge, but butk out at once 3 or more properly fly upon them: as if a man shold forcibly bound himselfe at one leape from some exceeding steep place, notwithstanding of that delay whiche he feare must be bestowed upon a prudent and gentle deuise. The first ad-
vice I will not say, but the first onset occasioned by what fortune soever standes wiþ them for a full determination, whether it will bring dis-advantage, or otherwise, they doe not so much as think, so that they live rather by chance then Counsell; perhaps things will fall out well, perhaps ill, they are ready

gady to take the chance of the dice. *Scribanij Superior relig. l. 1.*
¶ 14. Here we must cry out with a loud voyce: *Take heed to thy selfe,* whosoeuer thou art, and put a bridle not onely upon thy judgment, but likewise upon thy tongue. Hee will perish a thousand times, who-
soever will not refraine his tongue. Suffer a thousand mischieses

Above all things, see that before War thou provide weapons: in this case especially *Take heed to thy selfe*, that thou goe not unarmed Exposa naked side against thine enemy. Vie this course, to prepare a medicine for all things by musing thereon before hand. The premeditation of all those evills, which thou fore-seest long before they come, doth light-
ten their comming, and it is the part of a wise man to premeditate, that whatsoever can happen to man, must be patiently borne. Christ to arm his followers against all kind of injuries and vexations: *These things, saith he, have I told you,* *but when the time shall come, you may remember that I told you of them.* Job. 16. 4. As if he had said to his Disciples: yee shall endure all

all things the more easily, if yet looke for them to be endured. This provision of mind is exceeding necessary for the due ordering of our lives. Therefore the Son of Siract giveth earnest charge: and, *My son, saith he, if thou commest to serve the Lord, behave thy selfe with reverence and feare, and prepare thine heart for temptation Ecclesiastic.2.1.* *Prepare thy selfe, forasmuch as the preparations of the heart arin man Prover. 16. 1.* A Buckler of Adamant against all adversity, is the seriou premeditation thereof: whatsoever thou fore-seest, hurteth not with so much force. *Nam prævisa mina tela ferire solent.*

*For Arrowes noted while they fly,
Lesse wound the body then the eye.*

All things that come unexpected, seeme the more grievous, and very easily overthrow us, which run upon with a sudden assault. One of the Rom. in Sages, discouling like an excellent Morallist: It is the first course, saith he, to make tryall of fortune very selome, but to thinke of her alwaies, and to put

no confidence at all in her goodness. I shall take a journey by Sea, unlesse somewhat happen in the meane space: I shall be made Preitor, unlesse something hinder it: and Trading shall fall out to my mind, unlesse something crosse it. *This is the cause why we say, that nothing befalleth a wise man contrary to his expectation.* Ne have not Opinion excepted him from the chances, but from the errors of men: neither doe all things happen to him as he would, but as he shoug't. But first of all hee thought that something might be able to resist his dsignes. And indeed, the griefe of a dispossed deince must needs come the lighter to thy heart, whereunto thou promisedst no absolute successse. Senec. de tranqu. I. Hee which in this case takes not heed to himself, if any thing happen contrary to what he determined, fretteth, and is outrageous, which he would have taken patiently, had he fore-seene it. so Zeno of Citium when he had heard that all his riches were drowned in the Sea: *O Fortune, saith he, I command thy fact, which bringest us to a short Coast, and a little House, now thou com-*

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commandest me to play the Philosopher more diligently. Hee saw this stroake, before hand, therefore heeooke it contentedly. Things that are unexpected come the more heavily. The strangenes thereof adleth weight to calamities. Wee must send the mind before into all things, and think upon not whatsoever is wort, but whatsoever can come to passe. No time is excepted from a bitter event, in very pleasure spring up the causes of griece. War ariseth in the midft of peace, and the succours wherein we trust are turned into feare. Of a friend is made a foe, an enemy of a companion. Many times we suffer invasion without an enemy; and too much felicity finds out causes of destruction for her selfe, if other things be wanting. Sicknesse layeth hold upon the most temperate, a Consumption the most able, punishment the most innocent, trouble the most private livers. Senec. Epist 91. post iiii. et Ep. 107 paucis mutatis. But those things for the most part doe exceedingly grieve us, which we wonder at as never thought of, and usuall and enquire, what's the reason of this? how com-

Lib.2 Intention. 597

meth it about? who would have imagined it? Therefore take heed to thy selfe, let none of those things which thou sufferest be strange, none unexpected to thee. To bee offended with these things is as ridiculous as to complaine, that thou art dashed in the high way, or daubed in the dirt. The manner of our life is the same as it is of a Bath, throng, or journey: some things will be enforced, some will fall out of themselves. To live in the world, is no delicate matter. Thou art entred into a long way; and thou must needs Hast taken trip, and be weary, and fall. In one a long place thou shalt leave thy companion, in another place thou shalt bee faine to beare, in another thou shalt feare. Take heed to thy selfe. By such displeasures as these this troublesome Journey must bee measured. Therefore let the mind be prepared against all things. Let a man know that he is come where hee must endure thunder-claps, let him know that he is come, where *Luctus & ultrices posuere cubilia curæ,*
Pallentesque habitan: morbi, tristisque senectus.

Cc

Griefe

*Griefe and revengefull cares have
made their nest,
And pale Diseases dwell, and age
opprest.*

In this Mansion wee must lead our lives. These things avoid thou canst not, thou maist fore-see, thou maist lightly account ; but thou shalt lightly account them, if thou shalt often thinke upon, and presume that they will come. No man ever but came more couragiously to that, for which he had a long time fited himself, and bore up stoutly against adversity, if hee considered it before. But on the contrary the smallest things have made him shake, that was unprepared. We must order the matter so, that nothing may be sudden unto us : and because all things are more grievous for their strangenes, this daily cogitation will bring to passe, that we shall be novices to no inconvenience. Let us wonder at none of those things whereunto wee are borne, which therefore must be taken in ill part of none, because they are alike to all men ; whatsoeuer thou canst speake, hath hapned unto

to many, and shall hereafter happen. So I say, they are alike. For even that which one escapeth, it was possible for him to suffer. But it is an equall Law, not which all men have undergone , but which was made for all men. Let the mind be enjoyned equity, and let us pay the tributes of mortality without complaining. Winter bringeth sharp frosts, we must be cold. Summer produceth heat, wee must sweat. The untemperatenes of the aire troubles our health, we must be sick. And a wild beast will meet us in some place, and man more pernicious then all beasts, *Take heed to thy selfe.* Some thing the water, another thing the fire will bereave us of. This condition of things we are not able to alter : that we are able, to take a good courage , and befitting a Christian man, wherewith we may endure chances valiantly. It is the best to suffer what thou canst not helpe, and to goe along with God without murmuring , by whose providence all things fall out. He is an ill Soldier which followeth his Captain crying,

C c & This

This is a courageous spirit, which hath resigned it selfe up to God: but on the contrary he is faint hearted and degenerous, which keeps a strugling, and thinkes ill of the government of the world, and had rather amend all things then himselfe. Let us freely bequeath our selves to God, and fixe the single eye of our intention upon GOD onely. Let us so live, so speake. Let Gods most holy Will find us alway prepared and ready to follow him.

Epicetus most worthily confirming this very point: Consider first *saith he*, the beginning and end of every thing, and so set upon it. Otherwise thou wilt indeed set upon it eagerly, as considering none of those things which follow. But afterward when any troubles or difficulties shall offer themselves, thou wilt desist with shame. Desirest thou to win the Olympick Games? Consider what goeth before and followeth; and so if it be for thy purpose, addresse thy selfe to the busines. Thou must observe a strict Order, belly-cheare is to be abstai-

Prize in
wrestling,
&c.

abstained, thy body must be exercised though it be irksome, and that at the hour appointed, in hot weather, in cold. Thou must drinke no water, nor yet wine sometimes. Lastly thou must yeeld thy selfe to the Fencers Discipline, as it were to a Physician. Afterward it happeneth the body to be rent in conflict, the hand to be hurt, the loynes wrenched, much dust swallowed, to be grievously lashed, and together with all these sometimes to be overcome. These things considered, if thou please, enter the combat. But if not, be sure that thou wilt doe after the manner of Children, which one while play the Wrestlers, another the Fencers; now they sound the Trumpet, then they Act Stage-playes, when they have seene these things before, and wondred at them. So thou in like manner wilt be now a Wrestler, then a Fencer, by and by a Philosopher, afterwards an Orator, but with thy whole heart nothing: but shalt imitate, whatsoever thou seest, like an Ape. So that one thing will please thee after another, and still

C c 3 what

what thou usest will grow into displeasure. For indeed thou hast taken nothing in hand considerately, nor hast searched or examined the whole busines, but put upon it rashly and with a cold desire. Epistles. l. 3. differt. c. 15. Therefore hereafter Take heed to thy self. Diogenes being asked what he had learned in philosophy? Answered: To fore-see misfortunes, and when they came, to beare them patiently. He knowes nothing, whosoever hath not learned this. Those things which are made easie to some by long enduring, a wise man maketh easie by long considering. Sen. l. de Tranquill. c. 11. In such a great revolution of things turning up and downe, if thou accountest not that whatsoever can, will come to passe, thou givest adversity power against thee, which he hath weakned, whosoever saw it before. Sen. l. 6. qq. natural. Question 3. The Basiliske, as they say, killeth a man by seeing him first; but if he be first seene of a man, he is put to flight. The same hapneth to us, if calamity be quicker then our And rush thoughts, it quite over-throwes us upon us in with little trouble. But if we harden security

our

our minds against it, and behold it coming with that single eye, it is voyd of strength, and shall but lightly affaile us when we are already provided, and that to our profit and advantage. Therefore, Take heed to thy self, and be prepared to entertaine the hardest fortune whatsover. When Anaxagoras was in bonds among the Athenians two messengers were brought to him in one day into the prison. The first signified unto him that his death was decreed. To whom Anaxagoras with a constant looke: Nature falleth he, hath long agoe given sentence, as well against me, as thole that condemne me. Moreover the other declared, that his two Sons were dead. And to him without changing his countenance, he answered: I knew that I begat Sciebam me mortall men. Behold darts here so mortales get long fore-seene, that they doe no hurt. Seveus the Emperour being woulde to meditate likewise upon death, as he did upon other things before hand, had a Coffin by his Bed side, which he used to speake unto in these words: Thou Tuzirumca shalt containe the man whom the Iies, quens World cannot. Vlysses having spent 20. yeeres in the travailles of warre,

C G 4

when

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when he came whom saluted his wife Penelope as she wept with dry eyes ; but shed teares for a little Dog madly frisking to see his Master, and suddenly dead. Plut. de tranquil. animi. For he sympathiz'd his Wives teares before, and gave them a full regreet in mind, but a sudden and unexpected thing enforced him upon that weeping. So all adverse things must bee anticipated in mind, and they will be borne far the more quietly. For even as he that puts himself into a throng can expect no other, then to be violently driven, thrust, and trod upon : so he which is about to travell, let him not hope, but for cloudy, boisterous, windy, rainy weather, hideous tempests, most inconvenient lodgings, and yet such as exact no mean charges. Then let him consider wrong waies, the falling of Horses, the overthrowing of his Coach, diverse mischances, as the wwall appendixes of Iouanics, that when these things happen, he may say : I fore-saw the same. Most shamefull speeches are those : I hoped better, I did not think it would have fallen out so with me : I expected not such troubles : I knew not that fortune was a step mother to me :

Lib.2. Intention. 605

me : who had beleived, that thi would ever have bin ? who could have suspected such an envious mind in this man ? who would ever have looke after all these things. So there is a great company of men, which being ready to saile never think of a tempest. But this is not the part of a wise man. If thou wilt be wise for thy advantage, Take heed to thy self, and send forth a provident mind into all things, that thou maist say with Anaxagoras : I fore-saw these, I knew these other, I thought upon those things long before. Have I lost my mony ? I knew that it might be taken away. Am I out of favour ? I knew that I possessed an inconstant benefit. Am I fallen into poverty ? I was confident before, that this is free, merry, safe, if a poore man be not vicious. Doe men speake ill of me ? they do, not that which I deserve, but what they are wont, as some Dogs which have that quality by nature, that they bark not so much out of urstacs as custom. Dost sickness trouble me ? I know I am obnoxious both to diseases and to death, but there is occasion of vertue given upon the Death-bed. Have I cruel enemies ? I

Neminem
laeti, nisi a
sobso.

have read before hind in Chrysostome, that no man is hurt but of himself. Doe envy, trouble, pensiveness oppresse me? neither doth this fall out contrary to expectation. Lamentation, sorrow, feare, are not punishments so much, as tributes of our present life. Wh. death taken away our children, parents, kinsfolk, friends? what new or strange thing is this? they are dead which must one day have dyed: my turn is next, I have already learned that the death of mortall men is not to be bewailed extreamely. If any one shall take this to heart, and sh. ll so looke upon all other mens harmes, whereof there is a huge company dairly, as if they had a free passage to him also, he will armes himself long before they come on. Therefore, Take heed to thy selfe, and performe this exercise with the same proesse, that none of these things which happen, may be sudden unto thee. For by looking as it were for that to come, whatsoever can come to passe, will abate the force of all evills. The mind is instructed to the patient bearing of dangers too late afterward. Take heed to thy selfe.

But

But in all other things also, I put thee in mind of the same continually. Take heed to thy selfe. Wee are led by little and little to irrecoverable down-falls. And even so from slender beginnings we descend to endlesse inconveniences. There is no reason, when once affection is brought in, and hath any leave afforded it by our will. It will doe afterward as much as it listeth, not as much as thou shal permit. The enemy, I say, is to be driven away in the very frontiers, for when he is entred, and hath brought himselfe within the Gates, he takes no limitation from the Captives. Sen. 1. 1. de ira.c.7. & g. The affections obey but in stubborn manner. There is no vice without its patronage, none but hath a modest and exorable addres, but for this it spreads the farther. Thou shal not entreat it to make an end, if thou permittest it to begin. Therefore, Take heed to thy selfe, and resist the first attempt. The way must be stopt against vices at the beginning, by a right intention. If wickednesse once take root, and grow old, like a disease come.

608. *Of a right*

come to the full it will be hardly removed. It is more easie to keep out pernicious things then to rule them, and not to admit, then to restraine them when they are admitted. For when once they have put themselves in possession, they are more master then the Land-lord, and suffer not themselves to be thrust out or diminished. Moreover reason it self, to whom the reines are committed, is so long in power, as it is severed from the affections: but if it have mixed and contaminated it selfe therewith, it cannot containe them, whom it might have kept out of place. For the mind being once in a commotion and combustion submits to that, of which it is assaulted. The beginnings of some things are in our power: if they goe any farther, they carry us away with their force, and hardly leave any possibility to returne. As bodies violently throwne downward have no command of themselves, and cannot give backe nor tarry when they are cast head-long, but an irrevocable precipitation cuts of al advice and repentence, and they cannot but come thither,

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thither, whither they were not able to goe. So the mind if it dissolutely cast it self into anger, lust, and other passions, will hardly repres the force, the proclive nature of vices, will carry it away, and throw it to the very bottom. Therefore let us resist vices at the threshold; because they are, as I said, more easily not let in, then they goe out afterwards. Nature hath commanded us a care of our selves, but when thou givest too much respect to this, it is vice. So from a beginning, which is not evill we goe on to the flesh, and the commodities of the body, and whatsoeuer bordret upon them. Excellently Isidore: *The Devil*, saith he, *is a slippery Serpent, who's head that is, his first suggestion if men resist not, bee glides wholly into the very botome of the heart, and is never felt.* Isid. 4.3 de sum. bon. c. 5. Therefore, *Take heed to thy selfe*, and withstand the first beginnings by a right intention continually renewed, otherwise thou wilt commonly run head long into errore: course ever to be recovered.

Next of all we must take heed, that we strive not in frivilous mat-
ters,

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Sped

Hang their noses over &c.
Occasions busines, they sweare they know not themselves, wherefore they went out, where they have bin, being ready.

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ters, or such as belong not to us, that is, that we neither desire those things which we cannot obtain, or having gotten our purpose, understand the vanity of our desires too late, & after a great deale of shame. Or yet that our labour bee not in vaine and without effect, or the effect bee unworthy of our labour. For commonly sorrow followes upon these courses, if either the matter have not succeeded, or the success be shamefull. We must vveane our selves from running about, saith Seneca, such as a great many people use, which goe up and down to houses, and playes, and markets. They put themselves forward upon other folkes businesse, like those that have alwaies somewhat to doe. If you shall aske any of these, when they are going out a doores, whither now, what intend you? he will answer thee. I know not very well: but I will goe see some or other, I will doe somewhat. When they come home again wearied with frivilous busines, they sweare they know not themselves, wherefore they went out, where they have bin, being ready the next day to tread the very same maze. So they wander hither Without and thither to no purpose, seeking purpose after busines: and they doe not the thing they determined, but which they ran into by chance. They use a vaine and inconsiderate course, such as Emets creeping up and downe amongst trees, which run madly up to the top, and by and by to the bottome. Diverse lead a life like to these, whose one may not usually tearme an unquiet idlenes, which love busines more then doe any. Let all labours therefore be referred to some end, let it aime at some mark, and never let it want a sound intention. Upon that naughty custome doth wait this mischievous vice, listening after newes, enquiring into private and publique affaires, the knowledge of many munters, which are neither told, nor safely heard. How often doe wee put our hands into other mens matters, and neglect our owne, or are busie about unnecessary things, and omit those that be necessary and profitable, nor compose any thing with a holier care for the most part, then that which

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which belongeth not to us. Why doe we learne vaine, why unprofitable, or harmefull things? Let us learne to encrease continency, to restraine luxury, to temper our belly, to asswage anger, to look upon poverty with contented eyes, to follow frugality. *Isaiah* in time past complaining: *Wherfore*, saith hee, *doe ye spend your mony for that which is not bread, and your labour for that which satisfieth not.* Isa. 55.2. What canst thou think of that man, which being now ready to starve, yet carrieth all that little mony which hee hath left, to the Merchant, and buyeth a feather to trimme his Cap? Many commit folly not unlike to this, whom a strong sottishnes possesseith, who doe all things besides those, which belong to their soule and salvation. They weare out themselves many waies with labours and cares, but they grace their cares and labours with none, or not a right intention. They sue for mony or favour, or both, but they are never troubled with looking after heaven: they reckon it among their gaines to stir till they bee weary in all

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all other things. Against these St. Paul worthily cryes out: *Have yee suffered so many things in vaine?* Gal. 3.4. There bee some which measure the Seas, goe through all Countries, compas the world about. There be which doe search almost all Authors, and draw what newes soever is in any place into their eares; of these thou maist say truly: Such people as these doe meet with none in the world more hardly at home, then themselves, they are alwaies out of themselves, and straggle where they have nothing to doe, and that which followeth hereupon, they are knowne to nobody lesse then to themselves. A miserable kind of men, which shall freely confessse at the latter end of their life: *Wee have laboured all night, and have taken nothing.* Luk. 5.5. Therefore, *Take heed to thy self*, and bee occupied about thine owne busines; let thy mind stick to it self, let it looke to it self, and not meddle with other folkes matters. All ye ones are tender at the beginning, in time they grow strong and hardy. At first therefore the mind must

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must be gently enforced, that it may continue vigilant in this attention, & carefully insist upon those things which it doth, least it bee rapt hither and thither into contrary opinions with an heedles instability; but so soone as it hath bin suffered to take breath even a very little, it may retire it self into the bosome of affected prayer, although performed in few words. The mind which is thus present with it selfe, not onely runs not abroad to other mens matters, but is wary also in its owne, that nothing goe beyond the bounds.

Lastly a continuall respect of ones selfe, doth governe all affaires rightly. In this point especially Take heed to thy selfe, and never undertake businesse so, but that from thence thou maist have a free regresse to God. For indeed the mind is frequently to bee recalled from all externall things unto it selfe, and ever and anon, as in dangerous time of sayling turne thou into the Haven, nor tarry untill things let thee goe, but breake from them of thine owne accord,

and

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and come home to thy selfe as soone as lyeth in thy power. Accuse to walke abroad even in the aire midst of earnest businesse, and with fighes fetch ordinarily from the bottonie of thy heart, to goe unto the common father of all things, and withall revive a right intention. Be mindfull of Eternity at hand, and fly up with a fervent spirit unto God, as often as occasion will permit. Make God alwaies thine aime, in whom thine eyes may never but be bounded. So thou shalt doe all things as diligently, and as circumspectly, as a faithfull and upright man useth to keepe his charge. So thou shalt not bee terrified at hard matters, nor withdraw thy foot fearfully, but being above all invasive forces, shalt attempt nothing rashly, valiantly many things: so thou shalt looke with an equall eye both upon profit and displeasures. Thou knowest that he is accounted the wisest man, which borroweth advice of himselfe, not of another. This in this case is not onely laudable, but necessary. Fetch the soule and life of all

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Difftast

all thy actions, not from other mens eyes and ears, but from thy selfe and thine owne intention. This is true wisedome, these are the safest Counsels, before all our actions, the least, the greatest, ever to place a right intention, and never to deflect the eyes from God. Here we may take occasion to grow into words of d'scaine, and most worthily to bee incensed against the idle-nesse of men. Wee are all for the most part carefull in small matters, but negligent in the greatest : Wee doe not onely neglect a right intention in many passages of our lives, but also too commonly mixe a wrong one with our actions. Iacob in times past reprehending his Scones : Why doe yee looke one upon another, saith hee, goe downe, and buy for us, that we may live. Genef. 42. 2. The same here may I cry out, Why doe yee looke one upon another O mortall men, why doe yee follow most vaine courses, why doe yee take paines to no purpose, and let passe necessary things : I may not unfiely lay of the vaine and idle endeavours of a great many, that

which

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which one said of his owne Studies and his companions : Wee learne all things, saith he, besides those that Omnia discere needsfull. After the very same manner thou must find not a few, necessaria. which learne all things, know all things, besides those that make for the gaining of Heaven. Who so knoweth onely to doe, hee truely knoweth nothing, unlesse hee know also how to doe well, and to joyne a Right intention with all his doings. Alas how many things doe wee, and corrupt our deeds with a naughty intention, and so wee burne our owne fields our selves, and cut downe our owne Vine-yards. Wee pray, but because we may be accounted lovers of Prayer. Wee give some-what to the poore, but that wee may avoyd the name of miser, and be called beneficall. Wee fast, but therefore onely sometimes, that we may devour the more afterward. We take paines, but only for gain, but for shew, but for praise but for necessity, but for nothing but surplice. We frequent the Church, but because we may be seene, or at least that we may see things not then to be looked upon. We are present at divine Service,

Service, but often but of meere custome, or to passe away the time. Wee heare Sermons, but drawne by curioſity, that we may become more learned, nor the better. Wee are ready in all acts of devotion, but that we may be thought to perorme no lesse then others. We come to the heavenly Banquet, but neither doe we forsake our ſelves here, nor here many times looke after any thing but sweetneſſe. We goe a great way to Church hither and thither, but onely that we may recreate our ſpirits, and ſhake off the wearineſſe of our Houſes. We invite to good cheere, not the poore, but thoſe that may invite us againe. We give, that it may likewife bee given to vs. We beſlow kindneſſe, that it may be beſtowed upon us alſo. We praise others, that we may bee alſo praifeſed our ſelves. Wee ſpeak Hony and Roſes when wee ſee our time, but that we may be affably ſpoken to againe, that we may be eſteemed courtoſous, or that wee may deceiver the more sweetly. We eat and drinke, not onely because we are not hungry and thirſty, for ſo doth a Mole alſo in the field, but because to

eate and drinke, reliſheth daintily with us, and doth wonderfullly please our appetite. Wee heape up wealth, not that wee may helpe the poore, but that wee may bee rich ouरſelves. Wee talke, wee walke, wee ſport, wee ſleepe, not that wee may refresh a weary mind or body, but that we may ſacrifice to our Genius, and doe that which moſt contenteth or delighteth. How often doe wee bow downe our ſelves even to the loweſt pitch of humility, but that wee may riſe up, and aſcend the higher: How often doe we obſerve ſome very ſlight things with mighty religion, but make no account of mighty firs: How often doe we endure bitter cold, ſtraite Garments, pinching Shooes, and I know not what, but because pride hath perſwaded us to it? Wee take reprehenſion alſo ſilently, being iuſtrated therunto not by modeſty, but obſtinacy. Alas wee die a thouſand ſullennes ſuch things. Thus wee fill our lives with innumerable errours, and that which is moſt miserable of all, wee know not that wee tranigrefſe, or at leaſt never marke it. ſo we hoard up treasures, but of chaffe, or baſe mony.

In the yeare one thousand and
sixteene after the birth of Christ,
as *Ditmarus* remembreth, *Ditmar.*
l. 7. the *Saracens* invaded the
Coasts of *Italy* with a barbarous
fiercenesse. Pope *Benedict* the eight
thinking it fit to meet with the ene-
my in the utmost borders, having
gathered a well accomplished Fleet,
carried the matters so happily, that
he utterly extinguished the adverse
forces, and put the *Saracen* King
to flight. The Queene being lesse
experienced in the manner of fly-
ing, was taken and beheaded. The
King being wonderfully enraged
with the punishment and death of
his Wife, and the destruction of his
people, began to give out terrible
threatnings, and to provide meanes
of revenge. And first that he might
put *Italy* in feare, before he assaies
the chance of Wa.re, he sent an
huge Sack full of Chest-nuts to the
chiche Bishop, and withall com-
manded the messenger to let him
know: That the next Summer
there shoulde come as many Souldiers
to destroy *Italy*, as hee could
number Chest-nuts in that Sacke.
Pope

Pope *Benedict* that he might fit an
Answer to such Barbarous menaces
as these, sent backe a large Bag full
of wheat, and charged it shoulde be *Melium*.
told him againe: That if he came,
he should find so many armed men
in *Italy*, as there were graines
of Corne contained in that Bag.
(*Baronius* relateth the same. *Tom.*
ii. *Anno 1016.*) This Sacke,
and this Bag being thrust full, not
of *Saffron*, nor *pepper*, or *Gold*, but
ordinary ware, doth excellently re-
present the ridiculous vanities of
mans life. Christ hath taught us By what
after what manner wee shoulde lay meanes
up treasures in Heaven. *Math. 6.*
19. But we contented with our own
homely Cottages, hord up Chest-
nuts and *Melium* for our Treas- A kind of
sure. Wee heape a number of deeds ourlandish
one upon another, but such as are Wheats
little worth, as being destitute
of a Right Intention. Thus wee
are rich in *Melium*, and Chest-nuts,
at length, as *Gregory* speaketh (*l. i.*
Dial. c. 9.) The end of the work
will prove, that the intent of the
doer was not found. When death
therefore shall knock at our doores,
D d when Currant

when it shall fling her fatall Dart at us, when it shall command us to be packing out of this World into another, what Treasures shall we carry with us from hence? Bags full of *Melium*, and Sacks stuff with Chest-nuts, Actions wanting a pure intention: alas wares that willyeeld nothing in Heaven! Therefore as *Bernard* hath most rightly admonished. *There is the greatest need of purity of intention, whereby our mind may both covet to please, and bee able to cleave to God onely.* (*Bern. Serm. 7. in Cant.*) Whatsoever wee can doe, will not bee a right Action, unlesse the Will be right, or the intention; for from this the Action proceedeth. *Seneca* very well to the purpose: *Virtue, saith hee, hath proved thankefull to every man, both alive and dead, if so hee hath followed her in good earnest, if hee have not trickt and set forth himselfe in glozing colours, but continued ever the same.* (*Senec. Epist. 79. fine.*) Behold, pray, not so much as *Seneca* thinketh it enough to follow *Virtue*, unlesse one follows

Bona fide

follow her *in good earnest*, which what other thing is it, than with a good intention.

Shee truely suffereth no man to be so trickt and painted by his owne cunning, that his doings should not as well bee, as seeme to bee good: all those faire shewes and glossies a Right Intention hateth extreamely: She commandeth us to follow virtue, but that wee follow her *in good earnest*, not allureed with vaine hope, not driven by feare, but for love of virtue her selfe. *Austin* expressing this very daintily: Thou shalt fulfill that, *saith he*, by love, which by feare thou couldst not. For hee which doth not evill by fearing, had rather doe so, if hee might. Therefore the Will is kept, although leave bee not given. I doe not say, thou saist. Wherefore? Because I feare, thou dost not yet love righteousness (thou dost not yet love sobriety, not yet Chastity) thou art a Servant still, become a Sonne. But of a good Servant is made a good Sonne. In the meane space doe it not by

D d 2 fearing,

Happy

fearing, and thou shalt feare also not to doe it by loving. *August.*
Tom. 8. in psalme 32. The same most holy Bishop enveigheth against the too wrong intention of a covetous man in this manner: Why gapest thou O covetous man after Heaven and Earth? Better is hee which made Heaven and Earth, thou shalt see him, thou shalt have him. Thou desirest that that Farme may bee thine, and passing by it thou saiest, *Blessed is he, which enjoyeth this possession.* This a great many say which passe by it: and yet when they have said and passed by it, they may beate their braines, and long for it, but doe they possesse it eare the sooner? Thy words sound of greedinesse, thy words sound of iniquity: But thou maist not covet thy Neighbours goods. Blessed is he which owneth this Farme, which owneth this House, which owneth this Field. Refraine to utter iniquity, and heare the truth. A blessed Generation whose is, what? yee know already what I am about to speake. Therefore desire that yee may have

it,

it, then at length yee shall be happy. And this onely yee shall bee blessed, yee shall bee the better, and with a better thing then you your selves are. God I say, is better then thee, whiche made thee, *Aug. in conc. 2. Ein/dem Psalme 32. post med.* Lift up thy selfe to him, and what sight soever thou hast, convert it onely upon him.

What eyes
soever thou
hast in thy
head

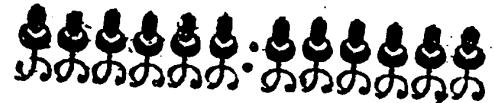
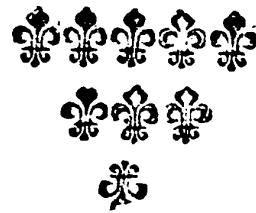
What therefore *Tigranes* his Wife did in *Perfis*, this must thou doe in every place, continually, through thy whole life: She fasteneth her eyes upon him onely, which offered to lay downe his head for her: the same in all right is required of thee, that thou fixe thine eyes onely upon him, which gave both his eyes, and head, and himselfe wholly; and thy selfe therewithall to thee. Which not onely was ready to offer his life, and his blood to redeeme thee, but offered it indeed. But it is a small matter to imitate *Tigranes* his royal Consort: wee are prest with more holy examples. Whosoever thou art that delightest in a good intention, emulate the Kingly

Dd 3 , Psalme

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Psalmist of Almighty God, and
Set the Lord alwaies before thy face.
Psal. 16. 8. Let thine eye waite
upon him onely, but let it waite
simple and right, let thine intention
be directed to him onely, but
see that it be directed pure and sin-
cere; nor must we looke upon any
other thing, but through him a-
lone, or in him. Therefore
which I admonish thee
in the last place,
*Take heed to
thy selfe.*
[**]
*

FINIS.



To the Reader.

Ourteous Reader, thou
art intreated in the per-
usal of this Booke, that if
thou meet with any literall
faults to amend them, which
by reason of the Authors ab-
sence from the Preſſe, and
the overſight of the Printer,
thou wilt charitably paſſe o-
ver, knowing that faults are
incident to all. Farewel.





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